W Baldwin 150 5th Av

Zion's Herald

WEDNESDAY, AUGUST 30, 1899

HIS standard of right was high — higher than ever man had placed it before. Not moral excellence, but heavenly, He demanded. "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Read the Sermon on the Mount. It tells of a purity as of snow resting on an Alpine pinnacle, white in the blue holiness of heaven.

The holiness of Christ differed from all earthly, common, vulgar holiness. Wherever it was, it elicited a sense of sinfulness and imperfection. Just as the purest cut crystal of the rock looks dim beside the diamond, so the best men felt a sense of guilt growing distinct upon their souls. When the Anointed of God came near, "Depart from me," said the bravest and truest of them all, "for I am a sinful man, O Lord!"

But at the same time the holiness of Christ did not awe men away from Him, nor repel them. It inspired them with hope. It was not that vulgar unapproachable sanctity which makes men awkward in its presence, and stands aloof. Its peculiar characteristic was that it made men enamored of goodness. It "drew all men unto Him." This is the difference between greatness that is first-rate and greatness which is second-rate — between heavenly and earthly goodness. The second-rate and the earthly draws admiration on itself. You say, "How great an act — how good a man!" The first-rate and the heavenly imparts itself — inspires a spirit. You feel a kindred something in you that rises up to meet it, and draws you out of yourself, making you better than you were before, and opening out the infinite possibilities of your life and soul.

And such pre-eminently was the holiness of Christ.

— FREDERICK W. ROBERTSON, **in Sermon on "Christ's Estimate of Sin."**

The Planter and His Fruitage

REV. DANIEL STEELE, D. D.

DR. BUTLER was never accused of pessimism. No pessimist was ever a great missionary founder. His theory would not consistently allow him to lay broad and deep foundations. About two years ago Dr. Butler was sorely distressed by an article in the *Missionary Review of the World* depreciating the results of modern missions. He begged me to furnish to the public a reply to this discouraging article, supplying me with the following thrilling sentence: "I entered the hardest place on earth in 1856, the Gangetic Valley, where there was not a soul on earth to welcome us, but all were ready to rise up against God and His Christ; and now the most devoted native ministry on earth, numbering more than a thousand of that race, and nearly 100,000 members, are blessing us for coming to save them."

My knowledge of church history may be defective, but I do not recollect an instance of a mission founder living to see so vast a fruitage from his own planting. The whole Christian world read with wonder of John Eliot dying at 84, leaving, on the very ground on which Dr. Butler died, twenty-four copper-colored aborigines proclaiming the glorious Gospel by which they had been redeemed from savagery. William Butler was not yet 82.

A Notable Christian Teacher

IN the death of Prof. Alexander Balmain Bruce of Glasgow, previously announced, but the particulars of which are brought by our English exchanges, one of the most eminent theologians of the time has been removed, and not only Scotland, but the world, is the poorer. Professor Bruce was a voluminous writer. His first book, by many considered his best, "The Training of the Twelve," was published some thirty years ago. Since then many a weighty and vigorous volume — such as "The Parabolic Teaching of Christ," "The Miraculous Element in the Gospel," "The Kingdom of God," "The Providential Order of the World" — has issued from his pen. Whatever he wrote was worth reading, and possesses permanent stimulating power. He was one of the foremost leaders in the great theological reformation of the day, a mediator between the old and the new, a man of commanding eminence and influence. As a professor in the Glasgow College he found his true place. He had a magnetic personal presence, and the enthusiasm of the students for him knew no bounds. His wonderful and ardent diligence, his unconquerable and conscientious industry, was one of his chief characteristics. So was his loyalty to Christ and the church. More than any other single man he has led the church of our day and land back to Christ and to a Christianity which interprets creed and epistle by Jesus and not Jesus by creed and epistle. Strength and simplicity of character, rare honesty and hospitableness of mind, transparent sincerity, manly Christian earnestness, great breadth of sympathy, deep tenderness of heart, unquestioning faith in the religion of Jesus, unreserved devotion to his calling and work — these were the impressions Dr. Bruce ever made upon those who came within the circle of his influence. His work will abide.

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Exposing Wrong

ZION'S HERALD, the newspaper organ of New England Methodism, has exposed at considerable length, and with great particularity of detail, an unpleasant scandal in the Epworth League. The story is too long for us to repeat in full, but briefly stated it is that the national secretary, if that is his title, used his official influence to secure for a certain firm of publishers the right to publish a hymn book for the use of the League, with the understanding that he should receive a commission on the value of all the books that were sold. He was already paid a salary of $4,500 a year for his services to the League, and before he was found out, he had received about $1,000 from the publishers on account of the book. It appears also that certain high officials of the church, when the matter came to their knowledge, were disposed to cover it up under the impression that the cause of religion would suffer if an exposure were made. If we understand the matter correctly, the editor of ZION'S HERALD was induced to give the story to the church by his feeling that the offending secretary was being treated too tenderly, and that he would practically escape punishment for his offending. That he is criticised for his plain spokenness in this matter, we have no doubt. There will be a great many faithful members of the Methodist Church who will deplore the disgrace they think he has brought upon the denomination by his rehearsal of this wrong. They will say that for the honor of the church and the cause of the Christian religion he should have been silent, and not have suffered a scoffing world to know of the shame. This is a view which is taken by many good people, and some who are not so good, concerning many unpleasant things. Essentially it is the same as that which is advanced ten or a dozen times a week in the editorial rooms of every newspaper office by men who want their names kept out of the police court record on account of the disgrace which will fall upon their families. In a somewhat extended experience with this class of suppliants we have rarely found one who could be made to see that the disgrace was in the crime itself. Similar to this idea is that which seeks the suppression of news concerning misdoing in office because of the disgrace that will attend the city which is saddled with a corrupt office holder. And of the same pattern is the disposition that would smother all knowledge of wrong doing in the church because it is fancied that the church will be harmed. In all these cases, the chief difficulty is that the smothering is an encouragement to the continuance of an evil course. Men who are doing wrong often dread publicity more than they regret the wrong, and if they can be assured of silence on the part of their associates and the newspapers they have no very great abhorrence of their sin, so that its repetition at the first opportunity is easy. In this case of the secretary of the Epworth League, the publication by ZION'S HERALD is a notice to him and to all others in places of trust in the Methodist Church that their sin will not only find them out, but that it is likely to be found out by the world. And while to the man who loves his church, as the editor of ZION'S HERALD presumably does love his, the duty of teaching such a lesson must be a hard one, it is none the less a service which is well worth the doing. Piety is not increased by that weakness which shrinks from decisive speaking in the presence of wrong. — *Evening Standard*, New Bedford.

"Should Resign at Once"

This action of the Board of Control indicates that the sympathies of the members in the majority got the better of their judgment. The result will be no real kindness to Dr. Schell. He should resign at once, that the whole unfortunate affair may pass out of sight as soon as possible. The Northern Methodist papers, generally, and some of them unsparingly, condemned Barbee & Smith, publishing agents of the M. E. Church, South, for conduct certainly not more culpable than that of Dr. Schell. Honor and consistency both require that we should not apologize for or lightly pass over such "serious official wrong-doing." — *Midland Christian Advocate* (Minneapolis), Aug. 23.

"Hurtful to Him and the Church"

But for the *expose* made in ZION'S HERALD, it is probable this serious trouble would have passed unnoticed by the press. . . . It is evident to our minds that Dr. Schell's influence is so harmed that his retention of the secretaryship will be hurtful to him and the church. It is affirmed that the Board cannot officially accept his resignation. Pray, then, who can? Has not the Board which elected him power to demand or accept his resignation? He is a General Conference officer by indirection, the power to elect being vested in the Board of Control, and is it not fair to presume that what the General Conference did in giving the power to make could also unmake; but supposing we are in error upon constitutional grounds, is it possible that there is no provision for the resignation or repulsion of the Secretary of the Epworth League Society, except that of trial by the regular disciplinary method for immoral conduct? And even should this be the dernier resort, would such action invalidate his official claim to his position as secretary? If there is no explicit law upon this subject, precedent in similar cases is a proper expedient. — *Philadelphia Methodist*, Aug. 26.

Why Character Breaks

One of the most dreaded accidents among bicyclers is the breaking of the front fork. It happens suddenly, and throws the rider not only forward, but downward. His hands, engaged with the handle, are carried underneath; and the head, unprotected, receives the full force of the blow. It is curious that this often happens when there is no special reason for the break. Again and again the wheel has withstood a great strain, and has sustained shocks with no apparent damage. But on a smooth road at moderate speed the wheel collapses, generally with very serious result. The reason is that at a time of great strain a slight crack was begun. Under the enamel it worked unseen until the steel fork was almost girdled. The crash came, and no one understood why. It is the way the most dreadful disasters often come. A man's standards of right and wrong are sensitive to the strain he puts upon them. Because they are patient and do not yield at once, a successful violation of integrity encourages indifference. Apparently, no harm has come from the strain of temptation. But if there has been an unseen weakening of integrity there is bound to be harm. Along the smooth way of ordinary duty, in the enjoyment of universal trust, the frame of character breaks, and the good man falls. We wonder why. It must have been that some time the firm principle sustained a slight fracture, which, though unnoticed, extended itself through the life. — *Christian Register*.

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GEORGE E. WHITAKER, Publisher

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

Half-a-Million a Day

Two months of the fiscal year have passed, and during that time the expense of the army amounts to something more than $31,000,000. As Congress appropriated only $84,000,000, the money available will not last until December at the present rate. The addition of thirty thousand men means a very large increase in the cost of maintaining the army. No one is able to tell what it costs to foot the bills of a regiment in the Philippines after it is once landed there, and the expense of transporting twenty regiments, with the necessary supplies, is yet to be determined. Secretary Gage thinks the annual charge will not exceed $1,000 for each man. This would bring the expenses up to about $100,000,000, but many well-informed persons think the estimate far too small. The estimate submitted to Congress asked for $144,000,000, on the assumption that the army would consist of 100,000 men; and by the time the last bill for the fiscal year is paid it is believed that more than that amount will have been expended.

Ex-Speaker Reed's Resignation

Thomas B. Reed, who has represented the First District of Maine since 1877, and who was elected a member of the 56th Congress, has sent his resignation to Governor Powers. This action has been foreshadowed for several months, as it was announced that he had made arrangements to enter a law firm in New York, and his sense of propriety would not allow him to continue as the representative from a State in which he no longer had a home. Mr. Reed will longest be remembered for his development of the latent powers of the office of Speaker of the House. It was he who carried the members with him in his plans for the adoption of such parliamentary rules, in 1890, as raised the dignity of the Speakership until it became the second office in the Federal Government. There has been no little criticism of his course in this respect, and much complaint from the minority, but the revolution has been accomplished, and while another Speaker may not rule with so firm a hand as Mr. Reed, it is not likely that there will be any serious contraction of the power of the office. It is no secret that Mr. Reed is not in sympathy with the Administration, and this fact has doubtless influenced him in deciding to abandon the field of politics in the full height of his power.

Revenue for the Year

The receipts of the Government did not meet the expenses when the army was much smaller than it is now, and the Treasury Department is compelled to devise means for additional revenue. Congress authorized the issue of bonds to the amount of $400,000,000, and of this amount only $200,000,000 were issued. There is some question whether the law is so worded as to prevent any further issue now that the war with Spain is at an end, but it is understood that the Administration is opposed to any increase of this form of indebtedness. It is certain that the cry for the reduction of the war taxes cannot be heeded, and that there must be an enlargement of the general scheme under which they were imposed. It seems to be agreed that further stamp taxes will be authorized, and it is suggested that all patented articles, all proprietary medicines, and all nickel-in-the-slot machines, be subject to a revenue stamp. It is also proposed to put a tax on firearms of all kinds, except such as are used for national, state or municipal governments, and this would undoubtedly yield large returns.

Fighting the Beef Trust

The New York Butchers' Association has formulated plans for a vigorous campaign against the Beef Trust. It will recommend that a fund of $5,000,000 be raised to furnish the Eastern market with beef in active competition with the Trust. The Western stock-raisers and their representatives have assured the Association that there are plenty of cattle for sale at a fair price, and that the plea that the Beef Trust raised the price of meat because it was forced to pay more for cattle, is absurd. The stock-raisers are complaining bitterly that they are getting little or no benefit from the higher prices charged for meat by the manipulators of the market. The question of transportation is a serious one, because there is no way to prevent the railroads from discriminating in favor of the Trust. It is for this reason that the capital of the Association is to be so large. Only by making itself formidable can it hope to make any headway. The movement appears to be an earnest one, and so far as the sentiment of the public can be gaged it is overwhelmingly in favor of the opposition. In the meantime it is reported that the Beef Trust is selling meat in England lower than in New York. It is willing to sell it in England at the actual cost in order to injure the Australian trade. The fact that with the hostility to the methods of the Beef Trust so intense, nobody suggests the attempt to enforce the anti-trust laws, shows how little faith the public has in their efficacy.

Diplomacy Victorious

The treaty of peace with Spain gave us the Sulu Islands. Until quite recently we have made no marked demonstration of sovereignty, but Gen. Bates has now concluded an arrangement with the Sultan of the Sulus by which the United States will hereafter be recognized as the sovereign power. It is impossible for any one ruler to make his influence felt throughout the archipelago with its 150 islands, and the various chiefs have decided for themselves whether they would obey the Sultan or defy him. Spain nominally conquered the group in 1878, and annexed it to the Philippines. She paid the Sultan's salary as the price of his allegiance. The Sultan was not quite sure whether he would acknowledge the sovereignty of the United States or not until his mother reminded him that his salary would come promptly if he yielded, and would be lost if he rebelled. He very properly decided that a thousand dollars a month is far better than the returns which could be wrung from his nominal subjects, and bowed his acquiescence with a touch of Oriental grace. The aggregate population of the Sulu Islands is estimated at between 70,000 and 80,000. The three principal islands are from thirty-two to forty miles long and from five to six miles wide. The chief town is Sulu, situated on the island of that name. It has a good roadstead, considerable trade, and a population of from 5,800 to 6,200.

Protectionism Run Mad

Eight years ago the Emperor William II. planned a system of canals for the development and promotion of Germany. Canal navigation is now provided from the Elbe to the Oder, and from the Oder to the Vistula. The next step is a canal from the Rhine to the Elbe. This completed, there would be an inland waterway across the empire from the Russian frontier on the east to the Dutch frontier on the west, from the Baltic to the Rhine. The canal from the Rhine to the Elbe lies wholly within the kingdom of Prussia, and the Diet has refused to authorize the work on the ground that the opening of the canal would facilitate the importation of foreign goods into the country. The opposition was led by the Agrarians and the

Junkers, who compose the Conservative party in the Diet; but the Socialists, who have no influence in the Diet, are most hearty in their approval of the Conservatives, their political enemies. The Emperor of Germany is King of Prussia, and the Chancellor of the Empire and Prime Minister of Prussia is Prince Hohenlohe. William made a speech at Dortmund which gave offence to the Prussian — not the German — cabinet, and the members resigned. As the result of a meeting of the crown council, on the 23d inst., the resignations were withdrawn, and the Diet will not be dissolved, it is said. It appears that the Prussian minister of the interior presented instructions from the Emperor in such a way as to irritate the Conservatives, and this contributed largely to the defeat of the bill. It is hinted that the matter will be allowed to drop for the present, and that later some kind of a compromise may be effected.

Oldest Canal in the United States

The plan of the German Emperor for a system of inland waterways emphasizes the importance of the oldest canal in the United States, which, after having been allowed to become practically unnavigable, was once more opened for business last week. It was in 1787 that the Dismal Swamp Canal was begun by citizens of Virginia and North Carolina to connect the waters of the Chesapeake with the sounds and rivers of North Carolina. The Government came to its aid, and in 1822 the canal was opened for traffic. Up to the time of the Civil War it was a popular thoroughfare for Southern shippers, and it was of great value to the Government during the war. Little was done to keep it in repair, and when the Government surrendered it to the company it was in a dilapidated state. It was allowed to run down to the point where it was no longer of any use as a waterway, but at last a new company took hold of it, dredged, repaired and rehabilitated it, and has now thrown it open to business again. It is only twenty-two miles long, but it opens the way to 2,500 miles of inland navigation for vessels drawing not more than ten feet of water. The northern terminus is near Norfolk, and the southern is at South Mills, which is at the headwaters of the Pasquotank River, a tributary of Albermarle Sound. By taking advantage of this route the dangers of Cape Hatteras will be avoided; and if the tolls are reasonable, there is no doubt but that the canal will have plenty of business.

Fraternal Beneficiary Orders

The various fraternal orders in the United States are carrying insurance to the amount of $3,620,261,300. There was paid out for losses by death last year $32,213,868, and the expense of management was $2,706,614. The membership increased by 219,697 during the year, and is now 2,062,673. These figures show the immense interests at stake in the fraternal beneficiary orders, and emphasize the need of the most prudent and intelligent management. The National Fraternity Congress was held in Chicago last week, and the delegates showed their recognition of the fact that only by working together for the common good of all is it possible to conserve the interests of the two million members who look to them for insurance. The different orders have paid out $298,678,821 since their organization, and while new conditions demand some changes in the regulations governing them, there is no reason why this form of insurance should not succeed in the future as well as in the past.

President McKinley at Ocean Grove

Introduced by Bishop FitzGerald to twelve thousand people in the auditorium at Ocean Grove, N. J., last Saturday, President McKinley stated that the policy of the Government in the Philippines is "Peace first, then, with charity for all, establish a government of law and order, protecting life and property, and occupation for the well-being of the people who will participate in it under the Stars and Stripes." It is not surprising to read that the big building "shook with the intensity of the applause." The President could not have chosen a more fitting place in which to announce the policy to which he is committed, or a more responsive audience. On Monday, at Pittsburg, in welcoming the 10th Pennsylvania, he said: "They assailed our sovereignty, and there will be no useless parley; no pause until the insurrection is suppressed and American authority is acknowledged and established."

Theory versus Fact

An ex-senator from a Southern State has written an open letter in which he declares that the Negroes must be removed from the South. His recommendation is that the United States Government appropriate $100,000,000 to begin the work of removing them to some section of the country where they can live by themselves. Until this is done, he says, lynchings, white-cappings, and every form of lawlessness will menace society, obstruct progress, and keep up a state of anxiety. The Negro is forced to labor for the beggarly wages of $5 a month, with a peck of meal and three pounds of bacon a week. The result is the degradation of all labor, and the white race must go under. The proper remedy would seem to be to better the condition of labor without regard to color, but the ex-senator says: "The methods of the Negro do not justify an attempt to lift him up by increased wages." All this is familiar enough, but on the same day the letter was given in the public press there appeared also a news item to the effect that the exodus of able-bodied Negroes from Wilmington, N. C., as a result of the race war last November has brought about such a scarcity of male help that one of the leading cotton-packers has sent one of his employees North to try to induce some of the Negroes to return. The ex-senator says: "A temporary inconvenience might result from the Negroes leaving the country, but the whites would meet the emergency." How well they are meeting the emergency that already exists in Wilmington is to be seen from the above. It is not the removal of the Negro that is to bring about a better condition of things in the South, but the betterment of his condition.

Porto Rico's Awful Hurricane

The latest official reports from Porto Rico show that the dead bodies of 2,312 victims of the recent hurricane have already been buried, that one thousand families are missing with the houses which they occupied, and that the number of destitute persons is 250,000. It is yet seventeen weeks to the Porto Rico harvest, and to allow a ration of rice, beans and codfish to the destitute until that time will cost $125,000. The responses in the larger cities of the United States have been prompt and generous, but the need is not yet met, and many thousands of dollars will be required to prevent absolute starvation.

Singular Encouragement of Lawlessness

The railroads of the United States are more vitally interested in the enforcement of the laws than any other combination of capital. It would seem that they would be very slow to encourage a determined effort to nullify the statute law of any State within which their property is situated and to which they must look for protection. The apparently deliberate attempt of the Maine Central Railroad to throw its influence in favor of a high-handed and barefaced violation of the prohibitory law of the State, and to lend its assistance to enable the liquor-dealers to evade the officers of the law, is a matter of surprise because it is so little in accord with good business policy. Railroads get on very well with legislatures, but they are less generously treated by juries, and it seems the height of foolishness to display contempt of the law in such a way as to incur the liability of going before a jury. Whatever the directors of the road may think of the wisdom of any one particular law, they seldom forget that it is to law they are chiefly indebted for their dividends. Antagonizing any considerable proportion of the public is fatal to the revenue account.

Ohio's Socialist Candidate for Governor

Mayor Jones of Toledo has announced that he will run as an independent candidate for governor of Ohio. Having received a sufficient number of petitions, he is entitled to have his name placed on the regular ticket. He has announced his platform, and it contains the principles for which he has been contending for some years. Among these are public ownership of public utilities, an eight-hour day with a living wage for unskilled labor, with union wages, hours and conditions for skilled labor, and abolition of the contract system. He declares it to be the imperative duty of the legislature to make provision that no citizen of Ohio, who is willing to work, shall be driven into pauperism, crime or insanity for want of work. The political parties in Toledo attempted to prevent his re-election as mayor last spring, but he

ran on an independent ticket and secured an overwhelming majority. He believes the people of the State can be induced to accept the estimate put upon him by the citizens of his own city. Mayor Jones is a good man, and has been successful in business. He is also an able man, and he will have the hearty support of many reformers. In the present state of political parties in Ohio his election is not impossible, unless somebody shall be able to harmonize the warring factions.

Informal Ultimatum to President Krueger

Public interest in the Transvaal situation has been stimulated by two features made prominent last week. The first of these is the fact that Great Britain is making most careful and methodical preparations for war, and the second is the remarkable speech of Mr. Chamberlain, Secretary of State for the Colonies. Transports are ready to move on short notice, regiments are equipped for foreign service, and munitions of war are being rapidly assembled. The English people have noted these preparations, but it remained for Mr. Chamberlain to put into words the unspoken thought. This he did in a public speech at Birmingham last Saturday — a speech which one of the leading English newspapers calls "an informal ultimatum," and which another says has "immeasurably increased the difficulty of keeping the peace." The tone of the speech was warlike, and was so interpreted by his hearers. England must secure for her subjects in the Transvaal the rights and privileges promised by President Krueger, and she must defend her rights as the paramount power in South Africa. This is what the Government maintains. President Krueger's reply has been in possession of the British Government for a week. It is said to be probable that another week will decide the question whether there is to be peace or war.

Old Home Week a Success

The suggestion of Governor Rollins that the week beginning Aug. 26 and ending Sept. 2 should be observed by the sons and daughters of New Hampshire as Old Home Week, met with a quick and gratifying response. More than a hundred towns at once began preparations for receiving and welcoming their guests, who were promptly on hand in large numbers, ready to enter into the spirit of the reunions. Last Sunday was a day never to be forgotten, for the churches of the State saw her sons and daughters bowing again at their altars, joining in the hymns of the olden time, and listening, in many instances, to pastors whose voices recalled the memories of the home. The Governor's invitation made New Hampshire's children homesick, and brought them back to get a sight of the old hills once more. The feeling of indebtedness will prompt many a generous gift which will enrich the cities and towns; but, doubtless, the most universal memento of the week will be found in the restoration and protection of the graves of parents, brothers and sisters. Many, who will miss the friends they hoped to see, will be glad of the opportunity to visit the country churchyards and leave some tribute there.

German Parcels Post Convention

As the result of a recent postal agreement the United States and Germany will be able to exchange parcels by mail after Oct. 1. The limit of weight is eleven pounds, and the rate of postage is twelve cents a pound. This is in harmony with the system abroad, but it is said to be the first convention of its kind between the United States and a European Government. It will be remembered that the limit of weight of a package to be sent by mail within the bounds of the United States is four pounds and the cost is sixteen cents a pound. It is painfully ludicrous that our Post Office Department should be compelled by the railroads to charge our own citizens four cents more on a pound of mail matter within the United States than is charged to send such matter abroad. To send eleven pounds from San Francisco to Boston costs $1.76 if it is going no further; but if it is going over the same route and then on to the remotest hamlet in Germany, the cost is but $1 32 for the whole distance.

Dreyfus and Mercier

M. Labori's re-appearance before the court-martial at Rennes, on Tuesday of last week, infused new life into the proceedings, and his searching cross-examination has brought into prominence many important points that bode no good to one of the chief witnesses against the prisoner. This witness is Gen. Mercier, Minister of War when Dreyfus was tried by the former court, in 1894. It was he who whispered in the ears of the members of that court the sentence, "*Ce canaille* Dreyfus is becoming too exacting," assuring them that this was taken from a letter which was written by the representative of a foreign government. It has been shown conclusively that the letter did not refer to Dreyfus, and that it did not contain his name. Col. Picquart, M. Bertulus, the investigating magistrate, and Capt. Freystaetter have all sworn that Mercier has perjured himself before both courts. It was this same Mercier who after the first trial made frequent references to secret and positive evidences of guilt, and who assured President Casimir-Perier that the Ministry had positive proof that Dreyfus was guilty. It was on this statement that the anti-Dreyfusites placed their principal reliance. When Mercier came to the stand with his evasive answers he was hissed and hooted. Now that every intelligent person, not blind with prejudice, who has heard Picquart, Bertulus and Freystaetter, is convinced that Mercier has deliberately lied again and again, it is not surprising to read that the French authorities have him under surveillance. It is hard to see how he can prevent his case from coming into court later on.

It is remarkable that thus far the court has scarcely touched the real question before it. The Cour de Cassation named a specific issue for the court at Rennes to decide. That issue is — Did Dreyfus communicate to a foreign government the documents mentioned in the bordereau? The wide range which Col. Jouaust, the president of the court, has permitted the witnesses may be necessary to comply with the French ideas of a court-martial, but should the court decide that Dreyfus is guilty, it is altogether probable that the Cour de Cassation will set aside the verdict. Certainly there has been no evidence produced up to this time that affords any reason to believe that Dreyfus is guilty; but, on the other hand, there have been few, if any, signs that the members of the court are brave enough to declare him innocent.

Events Worth Noting

Admiral Dewey has cabled that he will be in New York ready for the parade on the 28th of September, in compliance with the request of the reception committee.

The U. S. S. Albatross sailed from San Francisco last week for the islands of the South Pacific with a party of scientists. The voyage is to last six months, and is in charge of Prof. Agassiz.

Great Britain and Spain are united in their efforts to prevent the spread of the bubonic plague from Portugal. The plague is increasing in New-Chwang, China, and there have been seventy-three deaths in four days.

Reports have reached England that there have been 40,000 deaths from starvation in German East Africa. The drouth has been severe for two seasons, and the famine extends from Zanzibar to Mombasa, a distance of two hundred miles.

Judge Henry Hilton died at Saratoga last week at the age of seventy-five. As a result of the marvelous influence he obtained over A. T. Stewart of New York, he eventually came into possession of the bulk of Stewart's fortune. The most of it has long since disappeared.

Last Saturday Lord Kitchener successfully opened the Atbara bridge in the Soudan, which was constructed by a Philadelphia firm, and paid a high compliment to the energy, ability and promptness of the American contractors. He pronounces the bridge "a magnificent structure," and as he was originally an officer of engineers, this will probably set at rest the hostile criticisms heaped upon it by the disappointed British contractors.

Gen. Wheeler has arrived in Manila, and Gen. Irving Hale has returned and been mustered out. The transport Newport has reached Manila with troops; the Valencia and the Zealandia have sailed for San Francisco with the Montana regiment; and the California troops have reached home on board the Sherman. The cable ship Hooker, which struck on the reefs, will probably prove a total loss. The U. S. S. Boston has returned from the Asiatic Station, and is now at San Francisco where she will be put out of commission and thoroughly overhauled.

BEING RIGHTEOUS

RIGHTEOUS and righteousness are foundation words in both Old and New Testaments. Several hundred times these words are used, from Genesis to Revelation. Christianity roots, flowers and fruits in righteousness. If this quality, after the Biblical pattern, is seen in any person, then, whatever else be lacking, he is a Christian. But if this element be absent, then, no matter how much of creed, profession, religious emotion and exercises may be exhibited, that person is not a Christian. This indubitable distinction needs to be more clearly and more generally apprehended. Righteousness, rightness, right, mean straight — in a straight line or way. In a righteous life and character intentional wrong-doing of any kind is unthinkable. There is no place for concealment, evasion or secret sin. "Who is this that cometh from Edom?" asks the prophet, as he catches a glimpse of the Christ-Man, the model of redeemed humanity. To which he makes quick and conclusive answer: "I that speak in righteousness." As if the very essence and totality of the being of Christ were righteousness, and therefore He must "speak in righteousness." The Great Teacher crowns Nathanael with this germ of all the virtues when He says of him: "Behold an Israelite indeed, in whom is no guile." And when He delivered His inaugural Sermon on the Mount, He showed that unless there were genuine righteousness in the "inward parts," there was no moral soundness in the man, saying: "The light of the body is the eye; if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If, therefore, the light that is in thee be darkness, how great is that darkness." The purity of His life and the uniqueness of His moral standards find luminous illustration in the challenge which still rings down the centuries unanswered: "Which of you convinceth me of sin?" And later in His ministry He emphasized this basal truth in saying: "He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much." Dr. Maclaren of Manchester, England, preaching upon "Righteousness in Minor Things," uses these delicate and forceful illustrations: "Just as the quality of life may be as perfect in the minutest animalculæ, of which there may be millions in a cubic inch, and generations may die in an hour — just as perfect in the smallest insect as in 'behemoth, biggest born of earth,' so righteousness may be as completely, as perfectly, set forth, as fully operative in the tiniest action that I can do as in the largest that an immortal spirit can be set to perform. The circle that is in a gnat's eye is as true a circle as the one that holds within its sweep all the stars; and the sphere that a dew-drop makes is as perfect a sphere as that of the world. All duties are the same which are done from the same motive; all acts which are not so done are alike sins."

It is on this exalted plane of righteousness that the Christian must live and be judged. There can be no possible lowering of the standard. Members of the church of Christ must bring their private, business, civic and official life up to this measure. Whoever deliberately fails here has not only dishonored and betrayed his Lord, but has set up a false standard that may serve to mislead and wreck the unwary. Of these the Master did not hesitate to say in frankest terms: "Whoso shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck and that he were drowned in the depth of the sea."

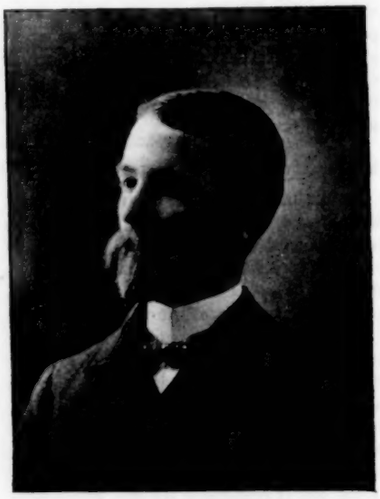
BROADEN THE CLASS-MEETING

THE class-meeting is said to be dying. If so, it may be because it has been made too narrow rather than from loss of spirituality. It was a meeting for spiritual culture. But it was much besides that. It began as a financial expedient, and the spiritual culture developed incidentally. And it may be questioned whether the study of the societies' needs, and of ways of helpfulness to members, was not more important than even the study of the subjective personal experiences of the members.

Would it not be better to revert to the original type? Would not the class-meeting be more attractive and useful if it were broadened to include not only personal religious emotion and contemplation, but the interests of the class and church members as well? Class-meeting is dull, members say; we say the same things over and over; we have not a new experience every week. Better meet together, pray together, speak if we have something to relate of experience, and then, under a wise leader, give the hour to considering how we can help in church work — who of the members needs our aid, what boy may be brought into the Sunday-school, what family gathered into the congregation; not seeking to know or tell how bad somebody is, study to lead him to salvation; some one is discouraged and tempted — how can we help him? The stewards are in financial stress; why not make the class an instrument as of old for their help? When thus the class is made a season of study and prayer and contribution for the church, the Sunday-school and the congregation, it will no longer be monotonous or fruitless. Better use the old means than to build so much new machinery — brotherhoods, leagues, orders, societies. The old is better.

New Principal of East Greenwich Academy

REV. AMBRIE FIELD, who, as announced last week, has been elected principal of East Greenwich Academy, was born in the State of Michigan in 1866. At an early age he removed to Oregon and acquired much of his school education in that State. He studied at Willamette University, Salem, Ore., and also under private tutors. Fifteen years of his maturer life have been spent in the South and East. With the class of 1886, Mr. Field was graduated at the Boston University School of Theology where he was awarded a prize for proficiency in the Hebrew language, and at Willamette University he received a prize for excellence in trigonometry. For three years he was principal of Boydton Institute, Boydton, Va. In 1892 he joined the New England Southern Conference. During a successful pastorate of three years in East Greenwich, which



REV. AMBRIE FIELD.

terminated last spring, he became very familiar with the work of the institution over which he is now to preside. Scholarly, well-poised, judicious, with admirable executive abilities, he is thoroughly equipped in native endowments, experience and culture for the responsible position to which he has been elected.

Death of Jules Luquiens, Ph. D.

THE high ranks of pure teaching lost a valiant comrade, Yale College an able and honored professor, Lasell Seminary a discriminating and judicious adviser, and the world a rarely noble soul, on Wednesday last, August 23, when Jules Luquiens, professor of modern languages at Yale, quietly passed on from the home of his wife — his vacation resort — in Salem, Ohio.

Professor Luquiens was born in Lausanne, Switzerland, was graduated at the university of his native city, afterwards studied at other universities in France and Germany, and received degrees and titles which his great modesty never let him mention. In this country he taught at Charlier Institute, New York city; Wesleyan College for Women, Cincinnati, Ohio; the Cincinnati University; Lasell Seminary, Auburndale; the Institute of Technology, Boston; and at Yale University. It was conceded by many friends of the Institute of Technology that a strong man was lost when he went to Yale. He was for years an intimate friend of Prof. Whitney, with whom he was collaborator in several works. He was author of several text-books, but was singularly faithful to the work of teaching, with which he let nothing interfere, authorship being indulged in only as an aid to instruction. His was a rare insight into human nature, a ripe scholarship, a discerning judgment, very clear and elegant expression, and great conscientiousness. On the board of instruction of Lasell, and, later, on its board of directors, his work and thought were very thorough and helpful. He was cut down in his prime, and will be greatly missed. Always of noble thinking and sweet speaking, he made very dear friendships, which, however, his modest shrinking from people caused to be far too few for his worth. He was a man to admire, to trust, to love. He leaves a wife and three children, the oldest

of whom was made instructor at Yale immediately upon his graduation two years ago.

PERSONALS

— Rev. W. R. Newhall, D. D., of Wilbraham, has just returned from a flying trip to the Yellowstone Park.

— Prof. Benjamin Gill, of the Pennsylvania State College at State College, Pa., called at this office last week.

— Bishop Galloway, of the Methodist Episcopal Church, South, will deliver the opening address at Cornell College, Sept. 13.

— Rev. A. A. Wright, D. D., has had a busy season teaching and lecturing at Chautauqua assemblies and summer schools. He returned to Cambridge last week.

— Rev. D. H. Hanaburgh, pastor of Fordham Church, New York Conference, has been elected president of Drew Seminary for Young Women, at Carmel, N. Y.

— The British fraternal delegate to our next General Conference will be Rev. Thomas Allen, Governor of Wesleyan College, Handsworth, Birmingham.

— An important work by Prof. C. W. Rishell, Ph. D., entitled, "The Foundations of the Christian Faith," will soon be issued by the Book Concern at New York.

— Bishop J. M. Thoburn called last week. An hour's conversation with this Bishop works a fresh inspiration and renewal of love and loyalty to the supreme cause of missions.

— Rev. Guy McCreary, a probationer in the Colorado Conference, who went to the Philippines with the Colorado troops, did not return home with them, but remains in Manila to teach and engage in Christian work.

— Rev. Dr. T. H. Pearne, presiding elder in the Cincinnati Conference, will, after having been sixty-two years in the active ranks, take a supernumerary relation at the approaching session of that body, and then take up his residence in Cincinnati.

— President McKinley received an ovation at Ocean Grove, Aug. 25, speaking briefly to 12,000 people. The declaration by him that "Our flag did not mean one thing in the United States and another in Porto Rico and the Philippines," was greeted with tremendous applause.

— Prof. C. M. Child, of the University of Chicago, and Miss Lydia Van Meter, daughter of Rev. Dr. and Mrs. John B. Van Meter, were married in Baltimore, Aug. 15. The bride's father, who is Dean of the Woman's College of Baltimore, aided by President Goucher, officiated.

— An associated press dispatch of Monday, describing President and Mrs. McKinley's Sunday at Pittsburg, Pa., says: "At 10 45 the President was driven to Christ Methodist Episcopal Church, where he heard an eloquent sermon preached by Rev. Daniel Dorchester, Ph. D."

— Our old and highly-valued friend, ex-Gov. C. S. Page of Hyde Park, Vt., is a candidate for Congress in his district. Irreproachable in his life, and a business man of remarkable success, if elected he will be a faithful and capable legislator, prepared to deal practically and successfully with all questions that arise. In our first appointment, as superintendent of the Sunday-school he brought his business energy and faithfulness to bear there and on the finances of the church with marked helpfulness.

— Mrs. J. Ellen Foster called at this office last week. She had been spending several days very delightfully at Northfield, in attendance upon the Christian Workers' Conference. At the request of Mr. Moody both she and Mrs. Mary H. Hunt delivered addresses upon the temperance cause. She has gone to Stanstead, Canada, for a brief visit, when she will return to Boston.

— Dr. S. C. Kavalgian, of Adabazar, Asia Minor, Turkey, in renewing his subscription to this paper in a letter written under date of Aug. 2, asks: "Will it be too much if I ask you to put in your Personals a note of love and greeting to all the members of the classes of 1873, '74, and '75 of the old School of Theology, and tell them that I am still alive and working on in the vineyard of our Lord Jesus Christ."

— Prof. John Robert Van Pelt, S. T. D., of the Iliff School of Theology, since serving as lecturer in the Ocean Grove Summer School of Theology has been visiting friends in this city and vicinity, and making researches in the Public Library. In our School of Theology he was a classmate of Professor Coe, now also visiting and studying in this city. Mrs. Van Pelt, youngest daughter of Bishop Warren, and born in Boston, has shared with her husband the pleasure of revisiting her birthplace.

— It is only natural that Methodists in this commonwealth should be in hearty and active sympathy with the candidacy of Hon. John L. Bates for lieutenant-governor. In every way an able and deserving man, having filled the position of Speaker of the House of Representatives with distinguished honor, and in addition being a member of the Methodist Episcopal Church and the son of a well-known and successful Methodist minister, the support of our people will go out enthusiastically to him.

— Few would expect to find the Professorship of Anthropology in the new University of Brussels, Belgium, filled by an American, fewer still to find its occupant a member of the Methodist Episcopal Church. Both these antecedent improbabilities, however, are at the present time matters of fact. The man who bears this double honor is Dr. Daniel Folkmar. The latest of his publications, which are already numerous and important, is *L'Anthropologie Philosophique*, an octavo volume in the "*Bibliothèque International des Sciences Sociologiques*," Paris, 1899. Without the Professor's knowledge or wish a mutual friend has sent us this as an interesting item of information.

BRIEFLETS

The law of the increase of blessings is that you must sow them in the soil of unselfishness.

Faith is not subjugated intelligence, but intelligence so released from limitation and so exalted that the boasted freedom of skepticism seems to it like the freedom of lions pacing in a cage.

A distinguished Congregational minister, writing of the attempt to justify Schell's corruption on the ground that he gave a portion of the royalty to the church, says: "The justification of stealing because the thief gives his money to the church is the queerest piece of sophistry that I find floating around today. What's the difference between that and the patronage of Tetzel when he sold his indulgences?"

A loving heart always uses the softest words for the offences of those it loves. Was the dear one sullen? No, says love, only tired. Did the angry word break out? No, it was only a little explosion of overcharged nerves. Oh, the infinite tenderness and charity of human love! Will it be otherwise, or less, with our Heavenly Father? Ah, no! It is sweet to think that our little compassions are but hints of His unspeakable mercy and loving-kindness.

We mortals are bound to come up against each other, more or less, every day. Shall it be in the way of a jostle or a boost?

Perhaps those of our readers who turn to Mary E. Bamford's story on the Family pages will be interested to know that there is such a work among the Indians (Piutes) carried on by a Christian woman at Wadsworth, Nevada, just outside of which town are a number of Piute wickiups and huts. Indian Lucy's baby girl did die, as in the story, and "the preacher," as the Piutes at Wadsworth call the white woman who has a Sunday-school for them, did try to comfort the mother. The Indians around Wadsworth do not stay there all the time; they go traveling on the desert at intervals.

When a messenger once passes the threshold of the lips he will never return, though we send an army after him.

The trusting of a child is something more sweet and secure than the understanding of a man. We shall never know perfect peace until we sustain to God the purely childlike relation.

The *New Voice* has been purchased by Samuel Dickie and John G. Woolley, and will pass at once into their hands. Their plans are, to combine the *New Voice* and the *Lever*, of Chicago (which they have been publishing for several months), and to publish under the name of the *New Voice*. All subscriptions and contributions should hereafter be addressed to the *New Voice*, The Temple, Chicago, Ill.

There is a vast difference in the sweetness and wholesomeness of spring water and cistern water. A spring fills from within, a cistern from without. Let your character be like the spring, welling upward and flowing outward — the best expression of yourself, vital, fresh, not a stale and feeble imitation of some other.

Every man is an Atlas, and carries about with him a world — his own world, or rather God's world, fitted to his shoulders.

On our last page we publish the full text of the famous Schell-Excell contract. The whole case against Secretary Schell might well rest on that agreement. No unprejudiced person can read it without finding him guilty of official corruption. As "One of the Seven" of the Board of Control, who demanded at the Indianapolis meeting the resignation of Schell, wrote in a communication which appeared in our *exposé* of Aug. 9: "Any man who could look at a copy of the contract which the editor of Epworth League publications entered into and signed, and not declare it to be a corrupt thing, must be blind to all distinctions of ethics."

When some one was talking pessimistically to John Wesley, and predicting that his indefatigable and brave efforts in the interest of the evangelization of the masses and the bringing in of the reign of righteousness would ultimately come to naught, he confidently replied: "He who governed the world before I was born shall take care of it likewise when I am dead. My part is to improve the present moment." And it is said that when some iniquitous political proceedings were receiving the support in England of leading representatives of church and state, Mr. Spurgeon, after listening to a discouraging statement of the situation, calmly re-

plied: "Well, the Lord will confound them all yet." His words proved to be abundingly true. In a little time the revelation of great wickedness on the part of a leading representative of the wrong cause burst upon the public like a bolt out of heaven, and surely the Lord had confounded them all.

The report that is being industriously circulated in some quarters to the effect that a prominent member of the Board of Control has been "excluded from the columns of ZION'S HERALD," is unqualifiedly false. No member of the Board of Control, nor any one else, has offered any explanatory statement of the Schell case for publication. Let every man bear his own burden by fully accepting the responsibility which he deliberately assumed, and not try to shift it upon others. We trust that it will not be necessary to again refer to this phase of the matter.

THE TACTICS OF GUILT

THE friends of truth and honesty in church officials could hardly wish for any better aid than that voluntarily furnished by the friends of Secretary Schell in a column of interviews published in the Chicago *Inter-Ocean* of Aug. 21. We give some specimens: —

Mr. W. A. Gray, described as perhaps the most prominent League man in Chicago, was pleased to say: —

"The attacks of the ZION'S HERALD, the Boston *Advertiser*, and the *Springfield Republican* on Dr. Schell, as reprinted in the *Inter Ocean* of yesterday, will not only not hurt him with the League in the West, but will make him stronger than ever. . . . The Epworth League understands that it has enemies, not only in Boston, but among the Methodist preachers everywhere. . . . As to the merits of the Schell affair, I am not very well posted, but as well as I understand it, he has done no more than the officials of the church are doing all the time. . . . But I and the rest are standing by Dr. Schell without regard to the merits of the controversy. We love him for the enemies he has made, . . . and it will not be long before we will make a demonstration in support of Dr. Schell which will cause ZION'S HERALD to hide its head."

Mr. John T. Seeman, described as the first vice-president of a Chicago League, said: —

"So far as I can judge, the Epworth League in Chicago stands solidly together in supporting Dr. Schell. We do not believe he has done any wrong, but we love him so much for the work he has done that we have not patience enough with the charges to examine them. Dr. Schell's enemies are among his brother ministers. My pastor is against him, and I think the preachers generally are, but the Epworth League is going to support him to the end."

A pastor, Rev. Dr. W. B. Leach, described as "popular and fearless," and as having accompanied the League on an excursion to Milwaukee, said: —

"For my own part, I am heart and soul with Dr. Schell, though most of the preachers are against him. I do not believe he has done any wrong. . . . This attack on Dr. Schell is not a prosecution but a persecution. . . . The editor, Dr. Parkhurst, is a well known enemy of the Epworth League, and the most reasonable supposition is that he is whipping the League over Dr. Schell's back."

Dr. Leach adds that Dr. Schell has given a part of the money received from Excell to the church — a statement which recalls the defence of Mr. William Tweed, of precious and fragrant memory in New York city politics.

But although the headlines are harmonious and triumphant, the interview were not without a jarring note. Mr. D. G. McMullen, described as "an influential Methodist and a man of excellent good sense," spoke of the case as follows: —

"I have no idea that Dr. Schell has done anything criminal, but that is as far as I can go in defending him. . . . It appears that while drawing this salary as editor of League publications, and, therefore, for selecting and employing musical assistants when necessary, he takes $1,066 from E. O. Excell, whom he employed as musical assistant on the 'Songs for Young People.' I do not see how he can justify such an act, especially as he did it secretly. He says the song-book was not a League publication; but I do not see how that alters the case. The policy of the church is to keep its money and trade itself. If, therefore, Dr. Schell sold his official influence to build up an outside trade in League literature, that was as bad as anything that has been charged on him."

Mr. McMullen's utterance is to the point, and we agree that he is a person "of excellent good sense." He thinks that Dr. Schell has done nothing "criminal," that is, nothing for which we send men to prison; but he has proved disloyal to the interests of the church that employed and trusted him. This may not be a crime in the legal sense, but it is a crime in a business sense. In addition we must point out that this primal transgression, whatever we call it, has been increased by an indefinite amount of prevarication and falsehood. Besides the original sin, there has been lying enough to wreck the character of an angel.

But what shall we say of the other interviews? Some of them seem like utterances of irresponsible children, and some of them appear to be the expressions of a weak malice, which is willing to be wicked and only succeeds in being stupid. Along with some very doubtful morality and some silly bluster as to what the League will do, we have the familiar snuffle about "enemies," "ministerial enemies," "editorial enemies," "enemies of the League;" and this is put forward as "the true inwardness of the ZION'S HERALD'S arraignment;" as if the persons interviewed could not conceive that knavery and lying might be a sufficient ground for enmity on the part of honest men. And how pitiably irrelevant it all is! Only children could be deceived by it for a moment. Of course we do not think that those who furnish these interviews are deceived. This is the familiar tactics of guilt. The hope is, by irrelevant matter of this sort, to divert attention from the real issue. Mr. Gray's swaggering claim that Dr. Schell "has done no more than the officials of the church are doing all the time," and his purpose to "stand by Dr. Schell without regard to the merits of the controversy," we pass over with the hope that this is not a sample of true Epworth League ethics.

When the HERALD'S charges are met and disproved, it may be in place to consider our motives. But so long as those charges stand, Secretary Schell is disgraced and the church is dishonored by his presence, even if the editor of ZION'S HERALD were a devil from hell. We beg every member of the jury to bear this fact in mind; and in order that the case may be clearly seen, we repeat our charges: —

We charge that Secretary Schell has used his official position for his personal gain in a way which in the business world would be followed by immediate dismissal from every place of trust and confidence.

We charge that in a secret contract he not only sold his official influence for a money consideration, but agreed to do the same with regard to future publications which he might control.

We charge that when the Book Agents learned of this arrangement, and proposed to publish another book without reference to Dr. Schell, he, seeing that the hope of *his* gains was gone, wrote to Mr. Black, a musical editor, proposing to him to join in getting out a second "Song Book for Young People" which should not be published by the Western Book Concern, so that Dr. Schell might once more use his official position for his own illicit gain.

We charge that in connection with the discovery and discussion of this business unfaithfulness, which the Board of Control pronounces "a serious official wrong," Dr. Schell has been guilty of a sad amount of prevarication and falsehood, in which he has gone on from bad to worse until he has reached a pitch of utter shamelessness, finally denying that he has done any wrong whatever or "anything unbecoming a gentleman or a Methodist preacher."

In illustration of the last charge we refer to the claim now put forward that the song book in question is not a League publication, but a purely private matter with which the League has nothing to do, and which cannot therefore compromise Dr. Schell in his official relations. This is now eagerly insisted upon with something of the "what-are-you-going-to-do-about-it" air of Boss Tweed, and many good people are hoping to find in this claim some relief from their distress and vicarious feeling of shame. Sadly enough, there is no relief here. We will not insist on the fact that the church did not elect Dr. Schell to build up an outside League literature, as he would be doing if his claim were true; we point out that the claim itself is a pettifogging fetch newly devised to cover up guilt. And our proof is that Dr. Schell himself, in the first year of the book's publication, over his own signature, in the Secretary's Corner in the *Epworth Herald*, declared it to be "an official book" and "authorized by the General Cabinet." From Dec. 5, 1896, to April 16, 1898, there are nine of these utterances, and in every case he urges the young people to be loyal to their own official book. Schell *versus* Schell makes an interesting case. If he told the truth then, what is he doing now? If he tells the truth now, what was he doing then? Why, in both cases, "pushing the book" — the chief end and final cause of secretarial activity! This illustrates our last charge.

We include no rumors in our charges,

although they abound — all quite in character, moreover, and all pointing to the same besetting greed and low sense of official honor.

And now, recurring to our charges, we ask every honest Methodist and lover of the church, how long we can afford to carry a man like this. Vindication, of course, is out of the question. Excuse alone can be attempted, and every excuse that we have seen amounts to little more than the claim that Dr. Schell is not legally a criminal, or that he has only done what others have done. And to make out such exceeding virtue verbal shuffling and pettifogging chicanery have to be resorted to to such a degree that the moral atmosphere grows mephitic to suffocation. We hear of plans to "vindicate" Dr. Schell by re-election, or election to higher office; would it not be well to think of "vindicating" the church also by the prompt condemnation and retirement of its unworthy and unfaithful servant?

Action of the Board of Control

IT is not surprising that many good people are misled concerning the action of the Board of Control in regard to Dr. Schell, for the reason that a full report has not appeared in any of the church papers except in ZION'S HERALD and the *Northwestern* and *Midland Christian Advocates*. In the exposure of Dr. Schell's official corruption — made at length in our issue of August 9 — the minute of the action taken by the Board was published. The *Northwestern Christian Advocate* of Chicago, in its issue of August 16, published the full text. The *Epworth Herald* of August 12, in its report of the meeting of the Board of Control, printed only the first section. As we are no longer able to supply the demand for our issue of August 9, we yield to the urgent request for the republication of the minute in question. It is as follows: —

The paper from the Book Committee, pending consideration last night, was taken up. Dr. Copeland presented the following paper: "Having considered the document referred to this Board by the Book Committee, we find that General Secretary Edwin A. Schell, in the business transaction referred to, committed a serious official wrong. But, after a careful and candid consideration of the case, in view of all the facts which have come to our knowledge, we are impelled to receive his emphatic assurance that he had no wrong intent. He has since seen his error, frankly confessed it, and has promised to avoid all occasion for further offence. In view of these facts we deem it inadvisable to proceed further in the case."

Albrook moved to amend by striking out the last clause and inserting the following: "Nevertheless, in view of the injury done to the church by this error, and which is likely to be done by his continuance in office, we hereby request the resignation of General Secretary Edwin A. Schell."

The motion was tabled, on a count vote of 16 to 7.

After full discussion the original paper was divided and the vote taken by sections. The first section was passed unanimously, and the second was carried by a count vote of 15 to 7. Permission was granted to members desiring it to record their votes. The following recorded their vote in the negative: H. A. Schroetter, L. J. Norton, S. A. Morse, J. B. Albrook, W. L. Woodcock, W. H. Jordan and S. O. Royal; and in the affirmative, W. D. Parr. The paper as a whole was then adopted.

With the above before our readers, it is plain to all that General Secretary Schell is now as widely at issue with the Board of Control as with ZION'S HERALD in stoutly declaring that he has done no wrong, was not and is not penitent, and has made no promise of amendment or of the restitution of the royalty. The Board of Control were unanimous in their judgment that he had "committed a serious official wrong," and in the declaration: "He has since seen his error, frankly confessed it, and has promised to avoid all occasion for further offence."

It will be clearly seen that the question of veracity here does not lie between the General Secretary and ZION'S HERALD, but between him and the Board of Control.

Will be Determined by the Facts

THE case against General Secretary Schell will be determined by the evidence in the case, and that evidence is fast coming to the knowledge of the entire church. Not only are our pages spreading the truth abroad, but the grim facts have been known by many of our ministers throughout the connection for months and have been the topic of conversation at Book Rooms, preachers' meetings, Chautauqua Assemblies, and camp-meetings. As an illustration, two distinguished ministers of our church, one from the middle and the other from the extreme West, in this office last week, were not only familiar with statements already published in our columns, but even added to the gravamen of charges against the secretary. It is a most amazing fact that the General Secretary and his defenders should now suppose that by denials, evasions, concealment and bluffing, they can confuse the real issue or smother the facts. As well try to restrain an outbreaking volcano by screaming and blowing into the crater. Not only is the Methodist public to have the facts, but it will do exact justice in the case. The ministry and laity of our great church are righteous, and will demand that righteousness be done. The Methodist public will speedily vindicate both the League and the church. "Thirty-one Preachers Speak" in another column. Read it. And that is only a beginning.

Scandalizing the Memory of Dr. Brodbeck

EVERYTHING imaginable is being done by General Secretary Schell and his accomplices, except to tell the naked truth, in reply to the charges against him which have appeared in these columns. The daily press in Chicago publishes interviews and statements of his friends attesting his innocence and traducing ZION'S HERALD and its editor. Not even the memory of the revered and greatly beloved Dr. Brodbeck escapes attack. In a column of explanations in the *Inter-Ocean* appeared the following: —

"Seven years ago, when the first general secretary was elected, the position was pressed on the Rev. Dr. Brodbeck, a *protege* of ZION'S HERALD. He declined it, because the prospects of the League were not bright then, and took a wealthy Boston church. Dr. Schell took the place, and under his management the League had a prodigious growth, and when the next election occurred, three years ago, Dr. Brodbeck wanted Schell's place, and ZION'S HERALD was backing him. But he stood no show at all, and Schell was re-elected."

If Dr. Brodbeck's name must be drawn into this painful affair, could not the truth be told about him? "*Protégé* of ZION'S HERALD," indeed! When and where, and for what reason? That great, strong, guileless soul was never the *protégé* of anybody. The editor loved him as he has loved but few men because of his sincerity, brotherliness and intense passion to be a faithful minister of the Lord Jesus. The accusation of selfishness against Dr. Brodbeck, in preferring "a wealthy Boston church," is dastardly, and has not the slightest foundation in fact. When he was elected general secretary he counseled with the writer and others as to the course he should pursue. He desired very much to accept the position, and only decided not to do so because he felt that it would be dishonorable to relinquish the church in Brookline — a new project which had been inaugurated some two years previously with the understanding that he would devote himself to it. So far from being governed by any motive of selfishness in the case, his decision flew in the face of what he most ardently desired to do. His whole heart was in the Epworth League, and he would have been glad to have given himself wholly to its interests.

"Three years ago Dr. Brodbeck wanted Schell's place, but he stood no show at all." That statement is so irrelevant to the case at issue that we will not discuss it, except to say that the opposition to Dr. Schell's re-election was very strong — so strong that he came near being defeated. A change of two votes — if our memory serves us right — would have been fatal to him.

But, really, what has all this to do with the official corruption of Dr. Schell? Must he blacken the memory of our sainted dead to save himself from the results of his own wickedness? The multitude of the late Dr. Brodbeck's friends throughout the church at large will profoundly resent this unholy attack upon his unsullied reputation.

Is It Edifying?

THE New York *Tribune* of Aug. 24 contains a special dispatch from Ocean Grove, N. J., giving an account of the camp-meeting services there for the day, in which it states: "Rev. Dr. E. A. Schell, corresponding secretary of the Epworth League, had charge of the young people's meeting at 9 A. M. today. He exhorted the young people present to lead consistent Christian lives."

What a fine Pecksniffian flavor these words have, coming from Dr. Schell with his record of greed and falsehood! And if the young people should take Dr. Schell for their model, what a fine type of Christian character would result! What an illustration of sounding brass!

Is not the General Secretary unmistakably exhibiting the blunting and atrophying effect which this "serious official wrong" in all its ramifications of secrecy, denial and false explanation is having upon him? For over two years, with this sin on his soul, he has gone through the land exhorting our young people to lead "consistent Christian lives." Who can think of these years of dissimulation and hypocrisy lived by this professed leader of our young people, without unutterable sorrow?

Upon whom rests the grave responsibility of that invitation to Ocean Grove to address a public assembly, just when the great heart of the Epworth League is sick and humiliated because of his corruption?

Thirty-One Preachers Speak

WHEREAS, the Board of Control of the Epworth League of the Methodist Episcopal Church, at its recent meeting in Indianapolis, adopted a resolution declaring General Secretary E. A. Schell guilty of serious official misconduct; and WHEREAS, his continuance in his office under that indictment cannot fail to discourage, if not to demoralize, our great young people's society; therefore

Resolved, 1. That we, the preachers of the Norwich District, New England Southern Conference, assembled at Willimantic Camp-meeting, to the number of 31, without a dissenting vote, call upon Secretary Schell to disprove this serious charge or resign his office.

2. That in case he fails to do either, we call upon the Board of Control to dismiss him.

JULIAN S. WADSWORTH, Secretary.

JUST WHERE THOU ART

Just where thou art lift up thy voice,
And sing the song that stirs thy heart;
Reach forth thy strong and eager hand
To lift, to save, just where thou art.
Just where thou standest light thy lamp,
'Tis dark to others as to thee;
Their ways are hedged by unseen thorns,
Their burdens fret as thine fret thee.

Out yonder, in the broad, full glare
Of many lamps, thine own might pale;
And thy sweet song amid the roar
Of many voices slowly fail;
While these thy kindred wandered on
Uncheered, unlighted, to the end.
Near to thy hand thy mission lies,
Wherever sad hearts need a friend.

— *Isabel Darling.*

AULD LANG SYNE -- A MEMORY

LOUISE MANNING HODGKINS.

THE church-going guest at sea or shore sometimes chances on the "meeting-house" of another century, touched heavily by the hand of time, but not of modern progress.

Such a "house of God" was found on the Rhode Island sea-coast one recent August Sunday. Saint-white and tree-embowered, the narrow, tapering spire ending in a weather-vane whose design was a codfish,

"In changing time, unchanged has stood."

About it, tied to trees, rustic hitching-posts or fence-rails, were gathered every class of vehicle from the modern surrey to the high, two-seated wagon, freshly cleansed like its owner from the soil of secular life for its Sabbath-day's journey.

Within the plain, fair walls the primary object of interest was the lofty-perched, crimson-cushioned pulpit reached by flights of stairs on either side and closed by ponderous doors as if to preclude the dominie in some moment of abstraction from descending to his people. Square pews, variously furnished with movable chairs, footstools, book-racks and shelves, offered sanctuary roomy enough in a day of siege to give refuge to the body as to the soul, while behind stretched the less ambitious ordinary pews with extraordinarily high backs and numbered doors swinging hospitably open or exclusively closed and fastened, as the mind of the owner inclined.

A long wide gallery extended around three sides of a room whose vaulted centre had, whether consciously or unconsciously, in a simple way imitated the unique architecture of Winchester Cathedral. From the centre of this rounded vaulting swung a heavy brass chandelier of ancient design. Save a beautiful organ happily constructed to harmonize with this antique church, nothing suggested one's own day and generation. When there ascended the pulpit stairs a serene-faced, silver-haired old clergyman who gave out for the opening hymn,—

"Safely through another week,
God has brought us on our way,"

the illusion was complete, and 1899 slipped gently back whence it came: One, in that little church with its old-time associations, saw no strangers within the gates. They had all given place to the folk of an older seaport town dear to her childhood. There sat Father W., his carefully-folded red silk bandanna handkerchief protecting his bald head; there quaint Capt. S., the old fisherman who in his Sunday clothes never seemed to bear the faintest resemblance to the jolly, story-telling old tar whose safe conduct over the harbor-bar made the young folk look on him as the very steersman of life. Has Heaven possibly made him an oarsman for Charon? Far down the right-hand side sat, clothed in sombre as rusty black, Mrs. D., for whose especial case it ever seemed that the hymn, "Come, ye disconsolate," had been exclusively composed. A little farther on were Father and Mother S., between whom a bit of dried orange-peel passed at a certain moment indicated that one or the other had lapsed into innocent slumber and that the preacher was just ten minutes from his "Finally, brethren!" "Adam and Eve" were the names they went by in one family, and often have its members been hurried through their preparation for church by the voice of paterfamilias calling, "Come, children, Adam and Eve went by five minutes ago!" Then far down on the left side sits a row of five little girls, all in stiffly starched sprigged muslin of the self-same pattern and making, indicating economy of time and material in the home of one overtaxed farmer's wife.

But now the new organ sends forth a disappointing sound. One was expecting the echo of an old bass viol accompanying a melodeon of ancient design, followed by the voices of two sisters in green bonnets, the one singing "treble" and the other "second" in a curious old fugue tune where nobody ever seemed to catch up but the man with the well-rosined bow.

Suddenly one notes that the front of the gallery is finished precisely like that of yore, with a broad level top convenient for the disposal of handkerchief, hymn-book and Bible, and the dreamer recalls how she used to calculate the chances of falling off into the midst of a horrified and amazed congregation, should she take a wild scamper around the three sides of that tempting, precarious running-track. Between the delight and peril of such an escapade and the possible consequence of cutting off the majestic pulpit-cushion tassels, the mind was so evenly balanced that neither, in a year of Sundays, could seem to approach achievement.

But the preacher's "fourthly, fifthly," has waxed to "inference" and been crowned by a stanza of a hymn, and as the placid-faced hearers, in a rustle of fan and gown, begin to exchange greetings, a voice says, "Wouldn't you like to see the new rooms built on behind? They are modern." The courtesy is declined with an over-accession of politeness lest it should be urged and the spell broken. Yet in another instant a wholesome thought has broken it. These antique forms were outer symbols of an inward life which has given place to nobler standards: the pastor on a level with his people, the pews thrown open to all comers, the keeping of "the body under" not interpreted by an attitude of discomfort that did one or one's neighbor aught but wrong, the adaptation of the weekly sermon to the office, shop, desk or field, the sane conclusion that

"He who made us,
And on this pretty planet laid us,
Made us to work and play" —

all these show that a healthy disestablishment has taken place in a church whose chief task should be "to persuade men concerning Jesus."

Kingston, R. I.

DR. WILLIAM BUTLER

Providential Leadings

REV. DANIEL STEELE, D. D.

IN the spring of 1849, the session of the New York East Conference being at New Haven, one of its members came to Middletown to preach on Conference Sunday. He had been a member of the Wesleyan Conference in England. Instead of his preaching he introduced a young Irishman, a member of the same Wesleyan Conference, who had landed in New York the previous week and there married his deceased wife's sister in violation of the canon law of England now repealed. The sermon, his first in America, was saturated with the Holy Scriptures, warm, Wesleyan, and delivered under the unction of the Spirit. Early next morning the friend of the young preacher called on the faculty of Wesleyan University soliciting a testimonial from us to help secure his admission to said Conference. We all signed a highly commendatory testimonial to his superior pulpit abilities. On their return to New Haven this paper was seen by Rev. Charles Baker, presiding elder of Springfield District, who was looking for a supply for Williamsburg. He immediately besought him to abandon his purpose to join the New York East Conference and to go to Williamsburg. Thinking that "one bird in the hand is worth two in the bush," Rev. William Butler yielded to the entreaty to take work in the New England Conference, on which he reflected distinguished honor during the eventful forty years of his life. In the roll of the honored dead that name will continue to shine through all the future ages with ever-increasing resplendence.

My parish and his in Lynn were contiguous in 1855, when he was deeply pondering the unanswered call of Dr. Durbin for a man to found our mission in India. I was with him when he decided to go. I heard him say, "When I consider the character of the Son of God,' who thought it not robbery [counted it not a prize, R. V.] to be equal with God, but made himself of no reputation [emptied himself] and took upon him the form of a servant and was made in the likeness of men, and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross,' I can no longer refuse to answer the call of the missionary secretary to go down to those dark and wretched millions and proclaim the

evangel of salvation through Jesus Christ."

The honor with which the church of God is now regarding him is a striking parallel to the honor bestowed upon the self-sacrificing Son by the Father: "Wherefore the Father hath exalted him," etc.

Milton, Mass.

THE SECRET OF A STRONG LIFE

REV. THEODORE L. CUYLER, D. D.

I CROSSED the ocean on a powerful steamship, which weighed over twenty thousand tons, and pushed her way against wind and waves at the rate of over twenty knots an hour! I could not see the propelling force; that was hidden deep down in the glowing furnaces, helped constantly with fresh coal.

That illustrates the spiritual life of every strong, healthy, growing Christian: his strength is measured by the inward supply of divine grace. The spiritual force and progress of a growing Christian prove that his life is hid with Jesus Christ. The moving hands on the face of any watch are the evidence of a mainspring. Happy are you if your neighbors who see you every day can know by your outward conduct that your *inner life is fed by an unseen Christ.*

The great apostle describes this inner life of the true believer as "with Christ in God." The source of this spiritual life is divine; it begins with the new birth by the Holy Spirit. By a mysterious but very real process the new-born soul's heart-life is so united to Christ, so dependent on Christ, and so supplied from Christ, that the apostle describes it as "hid with Christ in God."

As the root of an apple tree, concealed from the eye, goes down into the soil, feeling its way after earth food and water, and drawing up nourishment for every limb and leaf, so a truly converted soul learns to go down into Christ for his spiritual nourishment. He learns to find in Christ not only pardon and peace, but power to resist temptation. He learns the sweets of fellowship with his Master; and so close is his intimacy with Christ that in times of trouble or perplexity he has only to put the question, "Lord, what wilt Thou have me to do?" A genuine and joyous Christian life is such in inner partnership with Jesus that the believer can say, "I live — yet not I, but Christ liveth in me; and the life which I now live in the flesh I live in faith which is in the Son of God, who loved me and gave Himself for me." This faith is not a mere opinion, nor is it a mere emotion. It is our grip on Christ, and His grip on us. Saving faith means the junction of our souls to Jesus Christ. The mightiest of all spiritual forces is the Christ-faith, because it puts the omnipotent Lord Jesus into our soul as an abiding presence and an almighty power. It was no idle boast, therefore, when Paul exclaimed: "I can do all things through Christ, which strengtheneth me."

Paul knew whom he believed. In the days of my boyhood it used to be said of a person who was converted that he had "experienced religion." A good phrase that; for a religion that is not a genuine heart experience is not worth the having. The poor weaklings in our churches have had but little or nothing of this experience. They joined the church more than they joined Christ. If they had ever experienced the incoming of Jesus into their hearts, and had experienced a new birth by the Holy Spirit, they would not easily topple over into worldlings and money worshipers and moral cowards — too often into disgraceful defalcations of character.

A steamer without coal is a helpless waif on the ocean billows. Empty bags cannot stand upright. It is the terrible experiment of joining a church without any heart-union with the Saviour, of trying to live without honest prayer and daily Bible food, of fighting Satan with spears of soft pine instead of the sword of the Spirit — in short, the experiment of trying to pass for a Christian without Jesus Christ — this it is that accounts for so many pitiable weaklings on our church rolls. To stand up against all the social currents that set away from God and holiness, to resist the craze for wealth at all hazards, to conquer fleshly appetites, to hold an unruly temper in check, to keep down selfishness, to direct all our plans, all our talents, all our purposes and influence toward the good of others and the honor of our Master, requires more power than any unaided man possesses. It requires Jesus Christ in the soul. Christ's mastery of us alone can give us self-mastery, yes, and mastery over the powers of darkness and of hell. This is the secret of a strong and a joyous life.

Such a life is self-evidencing. Although the interior union of a believer to his Redeemer is invisible, yet the results of it are patent to the world. They are seen and read by all men. Just as we know the supply of coal and the power of the unseen engine by the steamer's speed, so we can estimate the fullness and strength of a man's piety by his daily life. Our outward lives can never rise above the inward; he who has not Christ in his conscience will not have Christ in his conduct. In a thousand ways does the hidden life with our Master come out before the world. It is manifest in the man of business who measures his goods with a Bible yardstick; in the statesman who would rather lose his election than lose God's smile; in the citizen who votes with the eye of his Master on the ballot; in the pastor who cares more for souls than for salary. The mother displays it when she seeks first the kingdom of heaven for her children, and the daughter exhibits it when she would rather watch by a sick mother's bed than enjoy an evening's gay festivities. No life is so humble or so obscure but it can shine when Christ shines through it. If Christ is hidden within you, let Him not be hidden by you from an observing world. You are to be His witness. The sermon that no skeptic can answer is the sermon of a clean, vigorous, happy and fruitful life.

Brooklyn, N. Y.

No man can mistake the summer sun when he sees it. He will not come home with half a tale of having seen some kind of light, but not being sure whether it was a gas jet or an electric light or a new star. The sun need take no oath in proof of its identity. The shadows know it and flee away. The flowers know it and open. The hills know it and quiver with new joy. So the Holy Spirit in the soul produces the warmth and glow of a balmy clime. — *W. A. Dickson, D. D.*

DR. BUTLER'S FUNERAL

THE funeral services of Dr. William Butler, the great missionary apostle, were held in the beautiful stone church at Newton Centre, on Tuesday, Aug. 22, at 11 o'clock. Before the hour arrived the chimes on the Baptist church near by intoned softly some of the old familiar hymns like "Rock of Ages" and "Nearer, my God, to Thee." This was most appropriate, for the missionary spirit to Dr. Butler meant breadth and catholicity. There were two somewhat singular coincidences in connection with the death and burial of this revered missionary hero — that he should die in a "Rest" for missionaries at Old Orchard, and that Bishop Thoburn, his beloved successor in the great missionary field of India, should be present at the funeral.

Just as the clock struck eleven the organ began a funeral march, and a moment afterwards, Rev. George H. Spencer, pastor of the church, entered from the chapel, reading the ritual, followed by the two Bishops, many ministers, and the family and friends. Those who sat within the chancel, beside the pastor, were Bishops Mallalieu and Thoburn, Rev. Dr. George F. Eaton, presiding elder of Cambridge District, Rev. Dr. William F. Warren, president of Boston University, Rev. Dr. A. B. Kendig, of Brookline, Rev. Dr. A. J. Palmer, missionary secretary, Rev. Luther Freeman, of Portland, Me., a former pastor of the church, and Rev. Dr. Charles Parkhurst, editor of ZION'S HERALD. Beside these, the following were present: Prof. Borden P. Bowne, Principal C. C. Bragdon, Rev. Dr. A. A. Wright, Rev. Dr. N. T. Whitaker, Rev. Dr. Daniel Steele, Revs. Jesse Wagner, Seth C. Cary, J. L. Estey, E. W. Virgin, J. H. Emerson, A. P. Sharp, and William Full, Messrs. Joshua Merrill, Charles R. Magee, and George E. Whitaker, publisher of ZION'S HERALD.

After singing, portions of the ritual were read by Dr. Eaton, Dr. Kendig, Rev. Luther Freeman, and the pastor. The body was enclosed in a plain black casket, which was surrounded by banks of flowers, while palms were artistically arranged about the chancel. Among the floral tributes was a beautiful column of galax, intertwined with maidenhair ferns and roses, rising out of a bed of asters. This came from the sons of the deceased. The Girls' Orphanage of the City of Mexico sent a wreath of asters and roses, looped loosely with the national Mexican colors — red, white, and green. From the Mexico Conference came a magnificent cross of ivy resting on a Mexican flag which the florist had skilfully made of pinks, mignonette and immortelles. Dr. Butler's grandchildren sent a cluster of palms, Mrs. Alden Speare a wreath of roses and ivy, Mrs. Herbert Speare a sheaf of white

aters. And there were other beautiful offerings.

It was a source of deep regret and sorrow that, owing to the sudden and unexpected death of Dr. Butler, his son, Rev. Dr. John W. Butler, the missionary successor of his father, could not be present.

"Those who are to speak to us this morning," said Mr. Spencer, the pastor, "represent several of the spheres of life which were dear to the magnificent, silent man who has now gone from us — Bishop Mallalieu, our beloved resident Bishop, Bishop Thoburn, who comes from the great missionary field which Dr. Butler established, and Dr. A. J. Palmer, who represents the administrative end of the Missionary Society of the church."

Bishop Mallalieu said: —

"The two greatest men of modern Methodism, so far as my judgment goes, based on work accomplished, are William Taylor and William Butler. William Taylor still lives. William Butler lives, but not in this world; but perhaps, too, he is not very far away as we are gathered here. Six years ago I found myself at the terminal of the railway at the foot of the Himalayan Mountains. They told me that William Butler took the railway when fleeing from the Sepoys, during that terrible rebellion. I refused a carriage and walked the six miles to that blessed refuge of Naini Tal, which seemed to be provided by the providence of God in anticipation of those fearful times. I looked at those beautiful trees, which were so old, and said: 'William Butler and his wife and children saw these trees.' I looked at the brooks foaming over moss-covered rocks, and I said: 'Their eyes beheld these in those terrible days.' I looked up to the blue sky and said: 'These same blue heavens made glad their hearts.' I owe a great deal to William Butler for the three hours in which I made that journey to the place of his refuge. William Butler has touched my life intimately and powerfully for more than forty years, since he set out in his work as our pioneer missionary in India. I have often thought how strangely providential things come about. At every point he was a help to me. I do not think he could have done what he did if he had not been a providential man. It is a great thing to be a providential man. It seems to me providential that he should have been born in Ireland, armed with those peculiar characteristics which that implies; that he should have been educated in England, coming thus into association with that people whose officers and civilians he was later to be so intimate with in India; that he should have come to America, and joined this New England Conference where strong and hearty orthodoxy flourished and bore fruit. I am sure that his call to India was providential. It did not look so at first. But he proved it by the great work he did. The work, too, was dear to him. I can imagine how in fear and trembling he left the work so precious to his heart and fled to the mountains. Would the work perish? His experience in that rebellion gave him instead personal influences as a missionary in India that possibly he might not otherwise have had. I am thinking of the 100 000 converts in India, of our schools and institutions of learning there, and I cannot measure, I cannot fairly grasp the thought that this man, whose form lies cold before us, laid the foundation of the great work in India.

"I might speak of his work in Mexico, and I have traced it there; for it was very closely connected with the associations in his birthplace, his place of education, and the people he met in India. And how enthusiastically progressive he was! He was way ahead of the army of the church, and crying: 'Bring up your regiments and bring up your church!' I wish God would multiply such men. We need them. Now it was my privilege to be with him the day before he set out for Old Orchard. Prof. Bragdon, Mrs. C. H. Payne, my wife and I called on him, and I thank God for the blessings of that hour. Looking straight in my face with those great, expressive eyes of his, he said to me: 'I can't get out to church much now, I am so feeble; and I wish you would have a season of prayer with me.' So we all knelt, while he remained seated in his armchair. We had a delightful season of prayer, Prof. Bragdon leading, and I following. I did not expect then that he was so near his end; but it was the last time I was to see him. I can hear now those sweet amens he uttered at that hour. There was a glory in his face. He had already gotten where the eternal beauty pours through the gates of pearl into human souls. He has gone above, and more than three times ten thousand Indian converts have greeted him there. May God help us to be true to the Master as he was true!"

Bishop Thoburn said: —

"Forty years ago last evening I landed in Calcutta. As the little vessel on which we were was moored, we saw a boat coming towards us from the shore and we recognized that one of the passengers was our superintendent. This was the first time that I ever saw William Butler. I noticed, first, that he was very energetic, and, secondly, that he was full of real heartfelt affection. He leaped on the vessel and — I shall never forget it — put his arms about us and imprinted a warm kiss on our cheeks. It seems a strange coincidence that I should be here. This is almost the anniversary of the hour, forty years ago, when I first met our beloved and revered friend and brother. And then I shall not forget the eight hours' ride in the vehicle that bore us away to Lucknow. Many of the remarks then made by him to me I have quoted often since. Reaching the missionary field, I saw that it was too large for us with our resources. In a space on the map that could be covered with the ball of the thumb 17,000,000 people were living. Do you wonder that, youth that I was, I did not then think that the field would extend? I did not fully appreciate the energetic and affectionate man who took that ride with me to Lucknow. He was God's chosen instrument in recognizing the call to that great work. When the work was established in India, it required faith, energy, and hard work, and all of these qualifications were found in William Butler. We do not know how difficult it was at that time to arrest and hold public attention. Through the voice and pen of William Butler God aroused the people. It is no doubt true that the difficulties, great as they were, were overestimated, in establishing a mission. It may not be known that at that time one after another was approached to take that unenviable post and would not take it, but finally this stranger from Ireland came forward ready to assume it. He was told that he could not take his children with him, though this has often been done since. But he went. Then there were many difficulties in the field — buildings had to be erected, language learned, etc. The man who met these difficulties is the man who overcame. I do not think that Dr. Butler yielded for five minutes to discouragement. We must consider the effect that he has exerted on the missionary work at home.

"The history of India, too, is repeated in Mexico. The vision of the church had to be enlarged again. We are tempted to take a very narrow view of missions, but we ought to put ourselves on that point of vantage as Dr. Butler did, where we can plainly see that God's plan embraces all nations. Many supposed that the mission in Mexico was a foolish venture, but it turned out otherwise. We must take it for granted that God is with us. My feeling for years was that Dr. Butler was disposed to occupy too large a field; but our brethren are reaching out further still. As God led the children of Israel by the pillar of cloud and the pillar of fire, so He has been leading the church in the great work which Dr. Butler founded. Dr. Butler was his own engineer, buying his timber, making sometimes his own brick, keeping his own accounts, founding his school buildings and chapels. The missionary of today hardly has these difficulties. We must take all this into account. God is back of us still. Our missionaries *will* move out and on. I cannot stop them any more than I can stop the ebb and flow of the tides. I do not doubt that our revered friend has already met the vast host of the children of India who have passed beyond, not as dusky children, as we sometimes call them, but as children of light. Before this dust that lies before me I solemnly declare that I believe that India is yet to become a Christian India. This I say as I bow before him who did the first stroke of work to bring India to God."

Bishop Thoburn referred feelingly to the death of his own son and the joy of the meeting on the other side of the river.

Secretary A. J. Palmer said: —

"I am thankful to be able to add a modest word, for I have no place here except as a humble mourner of the distinguished man passed away. It was beautifully appropriate that Bishop Mallalieu, the resident Bishop and the last presiding Bishop of the New England Conference, at which session our revered brother was present, and Bishop Thoburn, his successor in the mission-field, should both be here at his burial. I wish to add a brief word from the Missionary Society. Coming in behalf of my colleagues, our sympathy, our love, and our fraternal regard I bring to this most blessed woman, these daughters, this son, and the sorrowing sons so far away. There is a room in the missionary building where hang the portraits of distinguished servants in the mission field. There hang Coke, Bangs, Pitman, Dashiell, Eddy, Reid, the secretaries and treasurers, with others. But no living man's portrait has been allowed to hang there on that wall, except one, the most distinguished man of the Missionary Society on two of its greatest fields, and that one is Dr. William Butler. His work is known everywhere. His characteristics were eloquence, an unbounded enthusiasm, and a consecration that knew no limit. He was of the type heroic. Not one man in one hundred has that fibre in him. This man belonged to that white line. A saint and hero has been struck down, and the earth is poorer and heaven is richer.

"My dear sister, you who are left a widow to mourn your loss, may the love of your children surround you and the love of the church enfold you until God shall bring you to his side again! As for ourselves, we shall go back to our work which will expand more and more as the whole world is being brought to the feet of our Lord and Master. But we may all remember that

"'With the morn those angel faces smile
Which I have loved long since, and lost awhile!'"

Rev. George H. Spencer said: —

"I recall at this hour those delightful personal relations which greatly endeared me to Dr. Butler. No pastor ever had a more

helpful and sympathetic listener. With the heart of a child he received the Gospel. There never was united in one man more perfectly a tremendous, heroic, aggressive spirit and the simple, charitable affection of a most loving and lovable nature. I have seen him at times burning with zeal for the conversion of the world to Christ; and I count among the richest experiences of my life those that have come to me in the home of Dr. Butler."

President William F. Warren then offered a simple and tender prayer, after which was sung Dr. Butler's favorite hymn, "Jesus, Lover of My Soul." Dr. Charles Parkhurst then pronounced the benediction. The interment was in Newton Cemetery.

THE CUBAN ORPHANS

A Talk with Clara Barton

THE rain was pattering against the window pane an accompaniment to the soft, gentle voice of one of the greatest women this country has produced, Clara Barton. With the modesty of greatness Miss Barton told of recent work undertaken by the Red Cross in Cuba. This is what she said: —

At first our thought was for the sick. Knowing the deprivations of the people, their weakened condition because of the months of semi-starvation, we expected to find our resources taxed in hospital work. This was not so. The government rations issued to the Cubans had built up the strength of those who had recuperative powers left. Others had died. For them help had come too late.

Immediately we applied our principle of finding the emergency; something to be done that no one else would do; something that no one else had thought of doing. There were the orphan children, the reconcentrado orphans.

Now, you know, there are two classes of orphans. Here every orphan has a string to it — an aunt, a mother's cousin, a father's friend, somebody who knows who the child was when it was born. This is not true of the children of the reconcentrados. These people were well-to-do farmers, driven into the towns to prevent their raising crops, and to prevent their giving assistance of any kind to the insurgents. There was not an able-bodied man among them. The men had joined the army, or had escaped to the woods from the towns, and walked until they found the army. The reconcentrados were women and children and feeble men. These latter died. Mother love kept the women alive.

Picture it! A town of 10,000 people, with barely enough food for themselves! Into this town are driven 10,000 to 12,000 reconcentrados — no roof to cover them, and no food to sustain them, only the clothing they had on to cover them. What is done? On the outskirts of the town are trees and palms. From these the bark is stripped, the palm leaves are gathered. All over the town, wherever it is permitted, shelters are made. The bark forms the three sides, the palm leaves the roof. There are no windows for light, no doors for privacy. Into these huts women tenderly nurtured, women of good families, crawl with their children; this shelter their only home. The floors are earth; there is not a utensil of any kind, nor any conveniences. Cuban women are very tender, very motherly; all have large families; ten or twelve children are quite common. The story will never be told what these Cuban women did for each other, for the children. Food grew less and less. The children learned to go through the streets and eat whatever they could get. The mothers went without, that the children might have. The end came; the mothers and babies died; the other children were left like herds of dogs on the street, running wild. They stood in the filthy shelter and watched a mother die, some of them too young to know what it meant. They knew only that the mother did not speak when they called, nor wipe their tears. Hunger drives them out, and when they return the mother is not there. She never comes back. That is all they know. Is she buried? God knows.

Now these are God's children, and He seems to have forgotten them. There are sixty, seventy, a hundred in a town where all the people are poverty-stricken and helpless. No Cuban woman will see a child go hungry if she can help it. They divide food until there is no more to divide. They divide the clothing with the children too old to go naked, and divide the division. How sharp these little ones grow! They learn. They hear the whistle of a train. Away they go to the station. When the traveler alights, he finds timidly waiting, with outstretched hands, these children. But they are timid only for a little while. Soon the passengers are afraid to step down lest they throw one of these little ones under the wheels. The sight is terrible. Matters grow worse; the people are aroused. "These are our children; they belong to us. What can we do? We have no money, no power. We do not know how to meet this terrible problem." This is the thought of all the people. The children have become a menace to the health of the town. What is to be done?

This is what the Red Cross finds. We visit the mayor of a town. We find him a man of heart and head weighed down with burdens. He often sees what is needed to reduce the misery of the people, but he has no resources. "Have you an empty building on the outskirts of the town?"

"Yes, many. Nothing can be done with them; they are just as the troops left them."

"Are you willing to give it to us for these children?"

"Oh! yes, yes; anything that will help them, that will give them care."

"Will you go with me to see these buildings?"

"Yes."

A building which is large and well located is found in the outskirts in a shocking condition. The Red Cross wastes no time over the present. It sees the future. In two houses men and women are at work. Lime, soap, water, lumber, disinfectant, are there. Another battle is begun for another victory. How sharp the little things are! They suspect something, and a little group is outside waiting.

We telegraph to Havana, "Send sixty cots, blankets, sheets, pillows, pillow cases, for them. Milk, meat, codfish, meal, crackers, flour, cotton-prints, denim for clothing for sixty children."

The work of cleaning goes on. The lumber is made into tables and benches. Boxes, barrels, everything that will make a chair of any size, is utilized. The next morning the train brings the goods from Havana — none too soon. The mayor has been busy telling the news and the children are waiting — a sight to wring men's hearts — feet swollen until they have split on the top, running sores, dirt until the skin cannot be seen, hair matted until its diseased condition is sickeningly apparent. They are clad in repulsive rags. Here are sixty children who belong to nobody but God.

Up the street comes a group of Cuban women and girls. "We have come to help. These are our children. We could not shelter them. We have come to help now that there is hope for them."

The rags are burned, the hair cut close to the head, except with the little girls; for them a top-knot is left. In the boxes sent from Havana is clothing ready to put on. It is fitted to the fortunate few. The others are put to bed between the clean sheets.

It brought tears to one's eyes to see the wonder in those little faces as they stretched their sick, weakened bodies out on the first bed they had ever known. Like babies they gazed at the strange scene of which they were a part; at the clean, white walls, the rows of beds in spotless covers. The fortunate ones sat down to the first meal they had ever known. Dishes, knives, forks, spoons, were such curiosities as to keep them absolutely quiet. Then came the learning how to use them. It was both funny and sad.

The naked children in the cots must be clothed. The next morning a dozen Cuban women came early, each with a hand sewing machine, as we would carry a work-box. Such dexterity I never saw.

A piece of denim lay before one woman. She was going to make a pair of trousers and a jacket for a little boy.

"You will want a pattern?"

She laughed, ran her scissors over the cloth, thus making a mark, and began cutting. The trousers fitted. Cuban women are very clever with their hands. Every morning until there were clothing, sheets, and towels enough for the house those women came, bringing their machines. Young girls formed clubs, and these came in turns, two at a time, to amuse the little ones and teach the older ones. "These must be people of our town! We were twelve thousand, we are five. These must be our own people!" is the cry of the Cuban women. Each child is given a garden. Today they are supplying one-third of the vegetables used in each house. Cuban widows are taken in with their families to do the work. Boys and girls are taught to do the work of the house under their direction, as they are taught gardening under a skilled gardener. The women of the town teach the girls to sew, to cut, to plan for themselves and the little ones. The young girls teach them to play. Ah! Life has been too serious for these little ones for them to know how to play. They were born in sorrow, raised in affliction.

Where there are town schools the children are sent from the asylums. They must live with the people, think with the people. They are of the people. Where there are no town schools, the nurses, with the assistance of the women and girls of the town, teach them, the rough pine tables doing duty as desks. These children learn rapidly, and repay a hundredfold what is done for them.

This is the story of one asylum, the story of the twelve asylums, I left in Cuba. The Red Cross people there are doing that work today, pushing on from town to town. "Come to us!" is the trumpet call from a town five, ten miles away, before we have the last one given us cleared.

The voice stopped. Miss Barton leaned back in her chair, silent, absorbed in a vision of the future. — *The Outlook.*

"The Christ Room"

"The Christ Room" is the name attached to one of the art galleries at the Omaha exhibition. Its distinction is Samuel J. Kitson's statue of Christ, a figure of heroic size, standing with hands outstretched in invitation, which occupies an alcove and has palms around it. The walls contain paintings and copies of paintings of a religious character. We believe that Mr. Kitson's is the first statue of Christ since Thorwaldsen's, which, with the twelve apostles, was seen with profound interest at the New York crystal palace of 1853. — *Springfield Republican.*

THE FAMILY

IN PORT

"So He bringeth them unto their desired haven."

Perhaps o'er quiet seas,
Where rippling waters break
Beneath a steady keel,
And laughing waves awake,
Across the harbor bar
The good ship seeks its rest,
While sunset galleons fair
Drift in the golden west.

Perhaps in zone of calm,
With tropic sea below,
A burning sky above,
And never a breeze to blow,
The good bark, drifting, seems
Beyond the helmsman's skill,
But the hand of love still guides,
Her course is steadfast still.

Where icebergs fret the seas,
And waters moan and weep;
Where, hiding sandy shoals,
The wavelets sink to sleep;
Where jagged rocks await,
In darkness as in shine,
Love's hand is on the helm,
The pierced Hand divine.

Perhaps His stormy winds
His mighty word fulfil,
The while His lightnings trace
The sentence of His will;
Perhaps the straining bark
The mad waves overwhelm,
But still the hand of love
Holds steady at the helm.

Dear heart, the Helmsman knows
The course for thee is best;
He knows what gales will waft
Most swiftly to thy rest.
He sees across the waves
Through all the starless nights,
And in the wildest storm
The blessed harbor lights.

— ALICE M. GUERNSEY, in *Christian Endeavor World.*

Thoughts for the Thoughtful

Though the cause of Evil prosper, yet 'tis Truth alone is strong,
And, albeit she wander outcast now, I see around her throng
Troops of beautiful, tall angels, to enshield her from all wrong.

—*James Russell Lowell.*

* * *

Of all work that produces results, nine-tenths must be drudgery. — *Bishop of Exeter.*

* * *

A man who lived in the swamp daily prayed to Jupiter for health. "Pray from the hill-top, and your prayer will be granted," answered Jupiter. — *Peloubet.*

* * *

Love is like the ringing of bells; they sound sweetly while they are chiming; but after all it is hard work to ring them. — *Henry Ward Beecher.*

* * *

Win the battle o'er yourself,
And you will easily put the rest to rout.
It is a perfect victory,
This triumph over self.
The man who keeps himself in hand,—
Sense slave to reason,
Reason slave in all to Me,—
He is the victor of himself, lord of the world.

— *Thomas a Kempis.*

* * *

"Agrippa said unto Paul, Almost thou persuadest me to be a Christian. And Paul said, I would to God that not only thou, but also all that hear me . . . were both almost and altogether such as I am, except these bonds." Paul saw two boats; one was called *Altogether* and the other *Almost.* He saw the *Altogether* go into port, flags flying, and he saw the *Almost* founder at sea. Not quite a Christian is to be no Christian at all. — *Talmage.*

* * *

The best thing to take people out of their own worries is to go to work and find out how other folks' worries are getting on. — *A. D. T. Whitney.*

* * *

No great thing is created suddenly, any more than a bunch of grapes or a fig. If you tell me that you desire a fig, I answer you that there must be time. Let it first blossom, then bear fruit, then ripen. — *Epictetus.*

* * *

The little birds at first did not want the little weights, but after much persuasion they began to put on the wings. Then immediately they found that instead of being the things that would tie them to earth, they were the things which helped them towards heaven. So when God comes down by these afflictions and trials, He is only putting upon us the wings which shall lift us up to heaven. — *Mrs. J. S. Norvell.*

* * *

Christ is the only one who never expects you to be other than *yourself*, and He puts in abeyance towards you all but what is like you. He takes your view of things, and mentions no other. He takes the old woman's view of things by the wash-tub, and has a great interest in wash powder; Sir Isaac Newton's view of things, and wings among the stars with him; the artist's view, and feeds among the lilies; the lawyer's, and shares the justice of things. But He never plays the lawyer or the philosopher or the artist to the old woman. He is above that littleness. — *James Smetham.*

* * *

A vessel, some day, is lying, as seamen say, stark becalmed, powerless to reach her harbor; but, as the sailors wait and watch, they notice that while there is no ripple on the water or breeze upon their faces, the little pennant far up at the masthead begins to stir and ripple out. The breeze is all aloft, they say. It does not strike down upon the surface of the sea. At once they spread their upper sails, to catch the current which is all unfelt below, and very quietly, straight across a sea which looks hopelessly flat and calm, the vessel holds right on under the impulse of that upper air. So, sometimes, the Spirit of God moves over the lives of men: —

"All powerful as the wind it comes,
As viewless too,"

and in the lower levels of life all is still motionless. You seem to be under the dominion of a law which chains you in its flat and dull monotony. You feel no breath of the spirit on your cheek. But aloft is a tiring the current of the higher law; and the life that spreads its upper sails finds itself borne along as by a miracle across the flatness of life, under the breeze which is at once both Law and Liberty. — F. G. PEABODY, D. D., in "Afternoons in the College Chapel."

* * *

Jesus Christ lived a harder life than will fall to the lot of any of us. He knew what poverty meant, and pain and ingratitude and disappointment. He is able to sympathize out of His own experience with the manifold anxieties of men. Yet He walked always in the path of peace. He knew that every difficulty in the way was but another opportunity for increase in spiritual strength and in the favor of God and man. He knew that every trial would prove, when He endured it, a means of divine benediction. So do thousands of others who have followed Him. We have but to go on trusting in Him, meeting each day's duty as best we can, taking up the daily burden and stumbling along with it over the steep road, and we will come out into the place of peace. There is no doubt about it. Whoever takes his cross and follows Him travels a road which leads straight to everlasting benediction. — GEORGE HODGES, D. D., in "Battles of Peace."

FROM THE DESERT

MARY E. BAMFORD.

"ARE you through washing, Susy?" asked Mrs. Reed.

"Susy" nodded. Her girlish, Piute Indian face was clouded.

Indian "Molly," who was Susy's aunt, and Susy had washed today for Mrs. Reed, the "preacher." Molly had washed lazily and poorly, being offended because Mrs. Reed had not given her a drink of liquor. Some white people gave liquor to Indians. Mrs. Reed gave coffee. The Indians called Mrs. Reed the "preacher" because Sundays she held a Sunday-school for the Piute men, women and children. Now, after washing was done, Mrs. Reed talked with Molly, trying to teach her a prayer.

Molly repeated it sullenly, received her money for washing, and she and Susy went away.

The streets of the Western American town ran down near the Piute Indian huts and wickiups outside the town.

"Indian Lucy's baby girl is dead," said a Piute.

Susy ran down among the wickiups. Flat on the ground, wailing and crying, lay Lucy, a Piute woman. Her hair was unbound, and she had thrown sand and earth over herself.

Susy ran back to the American town.

"I will get Mrs. Reed, the preacher," she thought.

"Mrs. Reed, the "preacher," came. Susy followed, but shamefacedly. She had overheard Mrs. Reed's daughter, Victoria, saying, "I declare, mother, I haven't any patience with Susy and her lazy old Aunt Molly. Look at that washing! Susy has been to your Piute Sunday-school plenty of times, hasn't she? What good has it done her? Susy knows she hasn't done an honest day's work So does Molly. And you're always ready to help those miserable Piutes! Really, ma, it doesn't seem to me that some of those Piutes have any souls, anyhow! "

"Victoria's heart is proud," thought Susy, angrily, as she followed Mrs. Reed.

By the wickiup Indian Lucy lay yet, crying and wailing. Mrs. Reed sat down on the ground and tried to find Lucy's face; but she could not, for Lucy's hair was matted with earth that she had thrown over herself. So Mrs. Reed took Lucy's head into her lap, and said, "Lucy, do you know that your baby girl has gone to heaven?"

Lucy did not answer. Mrs. Reed explained about heaven. There were tears in the "preacher's" eyes.

"She is good to Indians," thought Susy, her heart softening.

Susy ran back to the wickiup where she lived with her aunt and uncle.

"Lucy's baby has gone to heaven," said Susy in Piute.

"Ea!" said Aunt Molly. "Not to the white heaven."

"Yes," asserted Susy, "Mrs. Reed says so."

Susy thought of Mrs. Reed's kindness. She had not attended Mrs. Reed's Indian Sunday-school lately.

"Next Sunday," Susy thought, "I will go."

Next Sunday Susy did go. When Indian Sunday-school was over, Susy hurried homeward. She wanted to tell her uncle something quick. The Piutes played cards by their huts on Sundays. Today in school Mrs. Reed had told the Indians how bad this was. Susy knew her uncle would be playing cards today. Supposing Mrs. Reed, going home, should see him!

Susy hurried. She found her uncle outside the wickiup, playing cards. She begged him not to be playing when Mrs. Reed should go by.

"She's coming," said Susy, anxiously.

Uncle Jim did not care. He kept on playing cards.

Susie hid. Mrs. Reed passed by.

"Mrs. Reed will think we are bad folks," thought mortified Susy. "She knows the bad washing, and she sees my uncle play cards! And Victoria says we have no souls!"

Defiance settled on Susy. It seemed no use trying to become anybody.

"I shall not go to Sunday-school again," resolved Susy, bitterly. "I will go with my uncle and aunt, visiting the desert!"

Memories thronged in Susy's mind — memories of desert sand and sage-brush; childhood memories of finding spiny "horned toads" on the desert. The lazy, wandering life held attraction. Susy grew rebellious at working for a living, here.

Every year Indians went wandering on the desert. When they went a long distance, if they came back, they had usually forgotten much that Mrs. Reed had tried to teach them.

This year, Aunt Molly and Uncle Jim and other Indians wanted to go. Before long Susy had her opportunity to go with them. The more civilized Indians stayed behind.

"I wish you were not going, Susy," said Mrs. Reed. "Every day I shall pray God to bring you safely back, and to help you to love Jesus Christ."

But Susy went away on the desert with the others. They could be lazy. Once the Indians came near the railroad traversing the wilderness. Some overland tourists shouted from their car.

"They think we are no-account Indians that always live on the desert," thought Susy, scornfully.

Then Susy looked at herself and her party and was ashamed. How should the white tourists know any difference between these ragged Piutes and other desert Indians who had had no Mrs. Reed, the "preacher?"

The Indians traveled on, away from the railroad. They knew the places where water could be obtained. Once they saw a white man coming, riding. He almost fell off his horse. "Water," he gasped. The Indians gave him water. After a while he rode away.

When Sundays came, there was no Mrs. Reed. Susy lost track of the Sundays.

One day Indian Lucy sat down near some sage-brush. All that day and the next she crouched there. The second night Indian Lucy crawled near Susy.

"Mrs. Reed, the preacher, said my baby went to the white heaven," said Indian Lucy, weakly, in Piute. "I want to go to the white heaven, too."

Susy was afraid. She did not answer.

In the morning Indian Lucy was dead. Susy cried. If she had only answered! If she had only told Indian Lucy what Mrs. Reed said about Jesus Christ! Susy could not remember all, but she remembered Mrs. Reed's prayer: "God be merciful to me a sinner!"

The Indians wandered on. They forgot Indian Lucy. But Susy could not forget. If any other Indians — if Susy herself — died, would she reach the white heaven?

One day Susy spoke about going back to Mrs. Reed's town.

"We shall never go back," said Susy's Uncle Jim.

The other Indians agreed to this. They had left nothing behind.

Susy was frightened. She knew that besides reservation Piutes there were hundreds of degraded Piutes who continually lived a wandering life. Susy and her people were not reservation Piutes, but neither did Susy want dirt and ignorance forever. No, no! Suddenly the glimpse of goodness and cleanliness seen at Mrs. Reed's town seemed worth everything.

"I want to go back!" Susy cried.

Uncle Jim laughed. There were sage-hare and desert roots and other food. Farther toward the mountains there would be fish in the lakes. There were railroad towns to beg in.

The company wandered, month after month, till Susy despaired. "We shall never go back," she thought, and then she cried.

But one night Susy thought: "Mrs. Reed is praying yet that God will bring me safe back." A new courage entered her heart. Daily she begged the other Indians to go back. After a while, five Indian men and women who had been somewhat influenced by Mrs. Reed's teachings, said "Yes." But in vain Susy besought Aunt Molly and Uncle Jim.

"No! Never go back! Too much work there!" said Uncle Jim.

The day of separation came.

"O Aunt Molly, do go back with me!" begged Susy. "If you'll go, I will work for us all!"

Susy's heart was almost broken. She must go back. She must know more about the way to heaven. But oh, Aunt Molly and Uncle Jim! They were all she had. She loved them. Should she never see them again?

"Never go back!" reiterated Uncle Jim.

"Good-bye," sobbed Susy.

Uncle Jim and Molly wandered carelessly on with their company, and Susy had to start in the opposite direction with the five others.

Back in the Western town Mrs. Reed had anxiously looked for the Indians. The months went by. Mrs. Reed prayed daily, but faith grew faint. Perhaps the Indians had really joined other wandering desert Piutes. Mrs. Reed prayed for Susy.

One evening Mrs. Reed found at her back door a small figure.

"Susy!" cried Mrs. Reed. "How long you've been gone!"

But Susy sobbed in Piute and English: "Only six of us have come back! Aunt Molly and Uncle Jim will never come! Indian Lucy is dead. She wanted to go to the white heaven, and I did not tell her the way!"

Mrs. Reed went with Susy and put her with a Christian Indian family. Then Mrs. Reed came back home.

"Victoria," she said to her daughter, "I believe the Lord's going to answer the prayers I've put up for Susy. She's come back, ready to listen to Christianity, as she never was before. She's longing to know more of Christ."

Victoria looked incredulous, but her mother knew. It had been "worth while" to pray for Susy.

East Oakland, Cal.

LOOKING ON THE BRIGHT SIDE OF THINGS

"DID you take a book to read while you were in line?" I asked a friend who had gone to get a ticket to a popular course of lectures, waiting her turn some two hours.

"No," was the reply, "I had neither book, nor pencil, nor paper. I felt exceedingly vexed at first, for I had fully intended to put in every minute, jotting down points and outlines for my series of articles for the O——. Then it occurred to me that it would be fine practice for me to think things out, and have them ready to put down on paper, just as they were to go. So I set myself to work. It was hard at first, with all the hubbub around me, and the novelty of the thing besides, but I told myself that that was no legitimate reason for putting a stop to proceedings, and kept on. And before long I was really glad that I had rushed off without taking anything to write with, for otherwise I should never have thought of trying myself."

I looked at my friend admiringly, and thought of the difference between such a spirit and one which bewailed every trivial check or disappointment.

Not long afterward, it chanced that I went with her on a shopping expedition. As we seated ourselves in the car on our journey home, she discovered that she had lost one of her purchases.

"How provoking!" I exclaimed. Her face, which had clouded at first, was by this time clear.

"But just think how much worse it might have been," she said. "If I had had my choice of all the things I might lose, I should have chosen that. It really amounted to almost nothing — and some one may find it to whom it will do some good."

"Don't you ever worry?" I asked her, half enviously.

"Yes, but I can thankfully say that I'm getting freer from the demon every day," she replied. "The only way to do in this world is to do the very best one can, and then when things 'happen wrong,' just make the best of it. When I break things, or lose them, I say to myself, 'Here's a splendid chance to show your fortitude of spirit. If you are all weighed down by care, you have a long distance to travel yet before you reach the point you are striving for.' It is really not the untoward things of life that ought to worry us — but the effect

they have upon us. If we can only keep the spirit increasingly tranquil through all, we can surely feel that we are making progress."

"But how about the great things of life?" I asked; "the obstacles and sorrows which tend to crush one, calamities, thwarted ambitions, and so on?"

"The same principle holds good with them," she replied. "We must feel in the troublous times that it is indeed 'not to this, but through this.' Isn't it Maria Mitchell who says that our obstacles are our opportunities? Looking back upon my life I can see it so plainly. Do you remember Madam De Gasparin's words—'Be thou like the bird perched upon some frail thing; although he feels the branch bending beneath him, yet loudly sings, knowing full well that he has wings?' I think they are very beautiful, and I gather inspiration from them every time I say them over."

I looked at her beaming face and sparkling eye, and as I thought of the cheerfulness and good-will which radiated ever from her, I thought that if all the world would only look on the bright side of things as she did, realizing, when trouble comes, the truth of these words, "Not to this, but through this," it would be, indeed, not far from heaven. — ELEANOR ROOT, in *The Standard*.

THE MARIGOLD

Homely, forgotten flower,
Under the rose's bower,
Plain as a weed,
Thou, the half-summer long,
Waitest and waxeth strong,
Even as waits a song,
Till men shall heed.

Then, when the lilies die,
And the carnations lie
In spicy death,
Over thy bushy sprays
Burst with a sudden blaze
Stars of the August days,
With autumn's breath.

Fain would the calyx hold;
But splits, and half the gold
Spills lavishly:
Frost, that the rose appalls,
Wastes not thy coronals,
Till summer's lustre falls
And fades in thee.

— *Bayard Taylor.*

THE SUNSHINE CIRCLE

SARAH LAWSON sat on the edge of the bed in a tiny room on the top floor of a cheap boarding-house; there were hot tears in her eyes and a woe-begone expression on her face, and she was whispering to herself:

"Oh, dear! Oh, dear! I just don't see how I can stand it!"

Sarah had come from the country to work in the big paper-mill. She was shy and homely, and her dress was not only of the cheapest material, but it made small pretense of fitting her, though it was clean and neat. She had not learned the trick of decorating herself with tawdry finery, and looking into her honest eyes you hoped she never would be tempted to that foolishness.

The home back in the country was small and crowded; there was little to do with, but always much to do. Yet it was a home, for love was there, and cheerfulness and companionship.

Sarah was the oldest child, and she was useful and careful beyond her years, but now the next younger girl was old enough to help mother, and when this chance came for Sarah to go to the city and earn something it seemed best for her to go.

It was a sad wrench for all of them, this first break in the home-circle, but those left at home could scarcely guess at the lonesomeness with which Sarah walked among the strangers on the city streets, or the heartache with which she shut the door of the little bed-room behind her at night after supper.

She was not used to having a room by herself, and, small as it was, it seemed empty enough, and very often she cried herself to sleep.

Sunday morning she timidly inquired of the girl who sat next to her at the table where she went to church.

The girl giggled, and the other boarders exchanged amused glances as she replied:—

"Oh, I don't go to church very often."

Sarah blushed painfully, but she wanted to go to church, and so she ventured again:—

"Is there a Methodist church near by?"

"Yes, that is a Methodist church around the corner, two blocks to the right."

Sarah went to her room to get ready, and the other boarders lingered to talk over the new girl.

"I thought she was the good sort," said one.

"She ought to be good, she ain't pretty," said the girl who had giggled.

"Well, it won't last," said one of the older girls, who remembered with a sigh that she used to go to church herself. "It's too tiresome after being shut up in a stuffy, horrid shop all the week, and I don't see as it does much good anyway. Going to the park, Nell?"

"No, I'm going riding," said Nell, with a toss of her frowsy head.

"Who you going with?" said a chorus of voices.

But Nell only simpered, and went off to make herself as gay as possible.

Sarah found the church only a degree less lonesome than the boarding-house; the sermon didn't seem to reach her either, but as she was slipping out after the service a lady laid a restraining hand on her arm and said, pleasantly:—

"Wouldn't you like to stay to Sunday-school?"

Sarah hesitated, and the friendly lady led her back to a class.

The teacher, who was young, and had a cheery face, came at once to Sarah, holding out her hand, saying:—

"You are a stranger, aren't you? My name is Maud Ellis. What is yours?"

Sarah's heart warmed in the glow of that winning smile, and she submitted to an introduction to the class, and found the lesson interesting. She gathered from the talk that the other girls in the class were also working girls.

Miss Ellis noticed that the new girl was never absent, and she noticed also that she seemed to have no acquaintances, and that there was a wistful look in her eyes, and she grew thin and pale, and being a kind-hearted young woman, she resolved to invite Sarah to tea some evening.

Sarah will never forget that evening, the beautiful rooms, the dainty supper, the lively music, and, best of all, the confidential talk afterward, when Miss Ellis tactfully drew from her the story of her coming to the city, and her loneliness.

It set Miss Ellis to thinking how she might do something for her class socially. To be sure the rest had homes in the city, but she suspected they found most of their amusement on the streets.

The next Sunday after the lesson was over she gathered the class close about her and said:

"Girls, how would you like to form a club?"

"What's that, Miss Ellis?" exclaimed two or three at once.

"Well, to have a president and secretary and meet one evening a week to read, perhaps, and have some music and a good time."

"Where'd we meet?"

"I thought you might come to my house. Would you like that?"

The girls nodded energetically and besieged her with questions, to which she gave guarded answers; she meant to feel her way, but it was decided that they should come to her house Monday evening and talk it over further.

Monday evening not a girl was absent, and the look of eager expectation on their faces encouraged Miss Ellis.

"We must have a name," said Miss Ellis.

It was not easy to get the girls quieted down enough to understand how and what they were to vote for, but it was finally decided that it should be called "Sunshine Circle." "Because, you see," said Miss Ellis, "we must be good-natured if we are to have a good time, and we want to do something for others, too, don't we?"

The girls gave a hearty assent. Indeed, they were quite ready to agree to anything she might propose.

It would take too long to tell of all they did. The pleasant readings, the Bible lessons, the music and games, the little programs of recitation and songs, the spelling bees, and contests in ready reckoning to help the girls with their money accounts. It helped them all, Miss Ellis no less than the girls in her class; but to Sarah Lawson it was the beginning of a new life, and so eager did she become to spread the sunshine which had brightened her life that she became a veritable missionary to homesick girls cast adrift among the breakers of city life. — CARRIE L. GROUT, in *Epworth Herald*.

ABOUT WOMEN

—— The portrait of herself presented by Miss Clara Barton to the Massachusetts Army Nurses Association has been placed in the Grand Army headquarters in the State House.

—— Madame Therese Blanc, the accomplished French woman who in the literary world is known as "Th. Bentzon," has translated into French Mr. Aldrich's "Story of a Bad Boy." She declines to recognize the descriptive truth of his title, and calls her book "*Un Ecolier Américain*." The story has reached the fourth impression in Paris.

—— Lady Curzon has entered actively upon philanthropic work in India. As vicereine she is president of the Lady Dufferin fund for providing hospitals for women and training medical attendants. Lady Curzon has visited the wards in some of the hospitals, and she and her husband have subscribed liberally for the medical work among native women.

—— Miss Sibyl Carter is doing for the Indian women of the United States what Lady Aberdeen did for those of Ireland and Queen Margherita for those of Italy, in teaching them the art of lace-making as a means of self-support. The Indian women have proved apt pupils, and a lace bedspread made by the Sioux Indians of Birch Coolie Mission, Minn., and a tea-cloth made at Anadarko, Okla., are to be sent to the Paris Exposition.

—— Mrs. Julia Barrett, a white-ribboner of Sacramento, Cal., being an expert stenographer, a woman of peculiarly practical genius, and an ardent missionary, has wrought out a system of stenography for the Chinese language. It has been found of great commercial value to the Chinese, and invaluable to the foreign missionary as a means of rapidly acquiring the Chinese language. The heads of several great missionary societies are taking up the matter now, and either the Episcopalian or Methodist society will probably arrange to bring out a Bible in Mrs.

Barrett's shorthand characters. This will facilitate their work immensely. — *Woman's Journal.*

—— Miss Amelia Kussner, the young American who has achieved a high reputation in Europe and America as a miniature painter, recently returned to London from Russia, where she had most interesting experiences. She went to St. Petersburg to paint a miniature of the Grand Duchess Vladimar, and had been there only a few days when she was summoned to the winter palace to paint a likeness of the czarina. Before she had finished, the czar ordered a miniature of himself. Miss Kussner speaks with much enthusiasm of the kindness and consideration with which she was treated by the imperial couple, and of the simplicity and unaffectedness of their life.

—— A young woman in Southern Pines, N. C., Miss Jane L. Buchan, has entered a novel field of industry — that of grape-packing. As the grape season lasts only a few weeks, in order to make it pay she contracts with different vineyards, and has a corps of experienced girl workers, trained by herself. The careful selecting of the fruit and the trimming and lining of baskets with paper lace are particularly adapted to the deft fingers of women, and one has a record of 113 baskets packed in six hours. Miss Buchan superintends the picking as well as the packing and shipping. Every imperfect grape is picked from the bunch, and if more than two or three must be removed, the entire cluster is discarded. She packs peaches and other fruits with equal success.

Resolute

"WHEN does the next train that stops at Lonelyville leave here?" asked the resolute widow at the ticket-office window.

"You'll have to wait four hours."

"I think not."

"Well, perhaps you know better than I do, ma'am."

"Yes, sir, and perhaps you know better than I do whether I am expecting to travel by that train myself, or whether I am inquiring for a relative that's staying at my house, and wanted me to call here and ask about it and save her the trouble, because she's packing up her things and expects to take that train herself and not me, and she'll have to do the waiting and not me. And perhaps you think it's your business to stand behind there and try to instruct people about things they know as well as you do, if not better, and perhaps you'll learn some day to give people civil answers when they ask you civil questions. Young man, my opinion is you won't!"

And she bounced away.

A Letter for a Lifetime.

THOMAS BAILEY ALDRICH once received a letter from Prof. Edward S. Morse and found the handwriting illegible. In due time there came to Mr. Morse the following reply: "MY DEAR MORSE: It was very pleasant to receive a letter from you the other day. Perhaps I should have found it pleasanter if I had been able to decipher it. I don't think I mastered anything beyond the date, which I knew, and the signature, at which I guessed. There is a singular and perpetual charm in a letter of yours: it never grows old, and it never loses its novelty. One can say every morning, as one looks at it: 'Here's a letter of Morse's I haven't read yet. I think I shall take another shy at it today; and maybe I shall be able in the course of a few years to make out what he means by those "t's" that look like "w's" and those "i's" that haven't any eyebrows.' Other letters are read, and thrown away and forgotten; but yours are kept forever — unread. One of them will last a reasonable man a lifetime."

BOYS AND GIRLS

THE MINSTRELS

They are tuning up their fiddles to the most bewitching strain,
Getting ready for the Autumn Jubilee;
They are singing in the meadows, they are singing in the grain;
Mr. Hopper-Grass is limbering up his knee.

Don't you hear his banjo tumming?
Now he's drumming with his toe.
Hear that fellow with a wheezy bagpipe trill!
If you find him you can tell him by the goggles on his nose,
And his dickey with a little yellow frill.

Hear that organ-like crescendo, with tremulo, prolong!
Mr. Harvest-Fly is trying every stop,
What a weird diminuendo, like the kitchen kettle's song,
From the locust spinning on a mullein-top!

A ventriloquist is calling with his soft, green, filmy wings,
And I doubt if you can tell me where he's hid.
It's a fact beyond denying that his sweetheart never sings,
Though he will insist upon it Katy did.

There's a little chirping cricket, telling riddles you don't know;
Note how suddenly he stops to let you think!
But I fancy should you ask him just the day to look for snow,
The philosopher could tell you in a wink.

Now they're playing all together — timbrel, harp and taboret —
In the goldenrod, as happy as a king;
Bumblebee, in knickerbockers, tries to dance the minuet,
While a merry beetle pipes the "Highland fling."

— *Herbert Randall.*

G. GRANDMOTHER'S SUNDAY SHOES

ANNIE HAMILTON DONNELL.

"WHAT a funny little block of wood! The top of it's all prickly with little points!"

Eric turned it over and over in his hand, curiously.

"And see what a funny little sofa this is, Eric Bunce!"

"Sofa! It's just a bench, made out o' nothing but pine wood!"

"Well, it's got a cunning deep-down seat in one end with leather over it. I guess the other end's a table. It's queer."

"Everything's queer up in this old attic. Let's go and ask G. Grandma — she knows everything."

"An' maybe she'll say 'It reminds me,' an' that'll be splendid! I do think G. Grandma's 'reminds' are just as nice, Eric Bunce!"

"So do I, Annis Em'ly. Come on."

And away the children scampered to Great Grandma's sunny room.

"A bench, dearie? — bench? bench? Why, that must be father's old shoemaker's bench that old Uncle Nehemi' Marlin used to sit on when he came round shoemaking — oh, yes, and that's the old block of shoe pegs you've got in your hand, Eric. Bring it here, dearie. See, he used to cut off a slice, and then break off the pegs like matches. That's the way shoe pegs were made when I was a little girl. The shoemaker came round once a year and stayed long enough to make up shoes for the whole family."

"Oh, my, how funny!" laughed Annis Em'ly, "just the way mamma's dressmaker does! Did he make your boots, too, G. Grandma?"

"Everybody's. The men-folks had heavy cowhide boots, and we girls had calfskin ones that *we* thought were nice enough for anybody. Uncle Nehemi' made them very daintily — *we* thought."

Great Grandmother's tone had a hint in it. Annis Em'ly — she was named for Great Grandma — tucked her feet up under her petticoats hurriedly and wished she *hadn't* complained because her new boots were so homely.

"Tell some more, please do," she said, hastily. "Tell 'bout how they buttoned 'em or laced 'em."

"Laced, always. Uncle Nehemi' used to make his own lacings out of leather. He cut off thin strips and then rolled them hard between boards to make them round. We children always used to be standing round watching him do everything. It was a great treat. And that reminds me" —

"Oh, goody, a 'remind!'" shouted Eric; and Annis Em'ly ran to call the other children.

"Come quick," she cried, "G. Grandma's 'reminded!'"

Great Grandma took off her spectacles to laugh — she shook so hard they would tumble off.

"That reminds me of what happened to my Sunday boots once. I didn't laugh *then!* Oh, dear me, no, how I cried! It meant a good deal to lose your Sunday boots in those days. You see, in summer we children always went barefoot. And Sundays we carried our shoes and stockings in our hands and put them on under Deacon 'Bial Peterses big oak, and then took them off again to walk home. Church was three miles away, and it would have worn them out too much to wear them all the way — dearie me, yes! Well, this Sunday we got there early and thought we'd leave our shoes under the oak and run down to the cranberry creek for a wade. Mother never allowed us to on Sundays — but we went."

Great Grandma's sorrowful gaze rested on Annis Em'ly with a dreamy look as if she thought Annis Em'ly were her own long-ago naughty self.

"We went. When we came back Deacon 'Bial's old ram was just chewing up my second shoe. Oh, dearie me!"

That was the end of G. Grandma's "remind." There wasn't any moral.

"G. Grandma never *says* morals — she looks 'em," Eric said.

"She wasn't laughin' when she got through. She looked sorry," Annis Em'ly said, thoughtfully. "Most a hundred years is a long time to stay sorry in, Eric Bunce."

"Well," Eric said, wisely, "then you must mind your mother!"

Kent's Hill, Me.

THE SUNDAY SCHOOL

Third Quarter Lesson XI

SUNDAY, SEPTEMBER 10, 1899

HAGGAI 2: 1-9.

REV. W. O. HOLWAY, D. D., U. S. N.

ENCOURAGING THE BUILDERS

I Preliminary

1. GOLDEN TEXT: *Be strong, all ye people of the land, saith the Lord, and work, for I am with you.* — Hag. 2: 1.

2. DATE: B. C. 520, fifteen years after the events of the last lesson.

3. PLACE: Jerusalem, and its vicinity.

4. HAGGAI AND HIS PROPHECY: Nothing is known of him outside of his book, and that of Ezra. His name means "Festive." It is supposed that he was nearly seventy years old when he uttered these prophecies, which consist of five discourses, all of which were delivered within a period of about four months. "He was the earliest of the prophets of the Restoration, preceding Zechariah about two months." His mission was to reprove the people for neglecting to rebuild the temple and to encourage them to undertake the work.

5. HOME READINGS: *Monday* — Hag. 1. *Tuesday* — Hag. 2: 1-9. *Wednesday* — Ezra 5: 1-5. *Thursday* — Ezra 5: 6-17. *Friday* — Ezra 6: 1-12. *Saturday* — Ezra 6: 13-22. *Sunday* — 2 Chron. 5: 11-14.

II Introductory

Fifteen years have passed since the foundations of the temple were laid; but the work has not proceeded. As we learned in our last lesson, opposition arose from the people round about. The Samaritans, the descendants of the Cuthæan colonists whom Esarhaddon transplanted to occupy the lands of the captive Israelites, and whose religion was a curious mixture of idolatry with Jehovah-worship, claimed kinship with the returned Jews, and the right to assist in rebuilding the temple. Their claims were firmly rejected, and a quarrel ensued. The Samaritans used influence at the Persian court, and succeeded in hindering the work. Advantage was taken by these "adversaries" of the absence or occupation of Cyrus in the prosecution of his wars in Asia. After his death Cambyses, his successor (the Ahasuerus of Ezra 4: 6), was appealed to by them in letters filled with accusation and slander. He was too busy, apparently, with his one great enterprise against Egypt to trouble himself about an insignificant provincial quarrel; but when Gomates (the pseudo-Smerdes, the Artaxerxes of Ezra 4) usurped the throne, the Samaritans were successful in securing an edict forbidding the Jews to rebuild their temple. New hope sprung up on the accession of Darius Hystaspes. "It was at this time that Haggai and Zechariah began to awaken the long-silent voice of prophecy." Haggai expressly tells us that it was "in the second year of Darius the king, in the sixth month, and on the first day of the month" that the word of the Lord came to him. It was intended primarily for the chief rulers, Zerubbabel and Jeshua, and was an exceedingly practical one. The Jews had had bad harvests and drought. These afflictions were sent because of their neglect to build the temple. Therefore, "arise and build." It was a shame that they should dwell in their own ceiled houses while the House of God lay waste.

His message had some effect, though a transient one. Therefore, a month later, the prophet delivered his second discourse, of which our lesson forms a part. He interrogates the few aged men who had seen Solomon's wonderful structure, and asks them to compare their recollections of its splendor with the poverty of this second house. Then he exhorts them to take up the work with courage, because God is with them, and He had not forgotten the covenant He made with them when He brought them out of Egypt. His arm had been mighty then, but the day would speedily come when He would "shake" not merely one nation, but all nations, and "the heavens, and the earth, and the sea, and the dry land;" then to this house would flow "the desirable things of all nations," and its glory should excel the former glory, and from it should go forth peace.

III Expository

1. **The seventh month** — Tisri, or Ethanim (1 Kings 8: 2), corresponding to our October. **One and twentieth day.** — That would make it the seventh day of the Feast of Tabernacles. **Came the word of the Lord to Haggai.** — The previous "word" had come a month before at the new moon. It was addressed then, as now, to the people and their chiefs, and its burden was the rebuilding of the temple. It had aroused them to make a beginning, but "the zeal was little better than fire in straw, and had apparently died out" (Farrar).

2. **Speak now.** — Use this opportunity when the people, celebrating the feast of ingathering, are reminded of the failure of their harvests and are depressed therefor, and need encouragement. **Who is left among you?** — There may have been some who listened to Haggai's words who could recall the Temple of Solomon, though nearly seventy years had passed since its destruction. **Is it not in your eyes . . . as nothing?** — "Where was the golden ark, with its priceless treasures and rich associations? Where was the breastplate of oracular gems? Where the molten sea, and its supporting oxen? Where the two magnificent pillars, Jachin and Boaz?" (Farrar.) "Besides the richness of the sculptures in the former temple, everything which admitted of it was overlaid with gold. The porch that was in the front of the house, 20 cubits broad and 120 cubits high, was overlaid within with pure gold. The house glistened with precious stones. And the gold (it is added) was gold of Parvaim, a land distant of course, and unknown to us. Six hundred talents of gold (about £4,320,000) were employed in overlaying the Holy of Holies" (Pusey).

4, 5. **Yet now.** — To be discouraged is, it is true, natural. You have not the means to rebuild on the Solomonic scale, but do not yield to discouragement. **Be strong** — an exhortation thrice repeated, once to each leader, and once to the people; a heartening exhortation; in some respects a memorial exhortation. God had used it when He invested Joshua with the command of Israel's hosts after the death of Moses (Joshua 1); David had used it in his dying injunctions to Solomon (1 Kings 2: 2). **For I am with you, saith the Lord of hosts.** — To have the assurance that Jehovah of hosts — of angelic powers, forces natural and supernatural — would be actively present with them, to protect them from their enemies, to prosper their labors and to supply their needs, must have made them feel that every lack was now supplied. What need of the Shekinah cloud if Jehovah Himself would be present? **According to the word that I covenanted with you . . . out of Egypt.** — He had promised them that they should be His people, and He would be their God. Centuries had passed since that day, and the Israelites had been unfaithful, and had suffered punishment, and had passed through many changes. "These returned exiles might well be doubtful whether, after all that had come and gone, they could consider themselves heirs to the promises made to their forefathers;" the prophet's declaration, therefore, that the covenant still held, could not fail to convey encouragement of the most inspiring kind. **So my Spirit remaineth among you** — R. V., "and my Spirit abode with you." The promise had been fulfilled of old; it would be fulfilled now; therefore dismiss fear, and undertake the work.

6. **Yet once, it is a little while** — that is, the day is not far distant. St. Paul, quoting this verse, the next, and also the 21st and 22d verses in a condensed form in Hebrews 12: 27, translates "once" by the words "once more." **I will shake the heavens, earth, sea, dry land** — figurative language significant of violent political convulsions accompanied with physical prodigies. Says Farrar: "To Haggai the time of the mighty shaking of the nations — the fall of Persia before Greece, the splitting asunder of the empire of Alexander, the wars of Syria and Egypt, the dominance and ultimate fall of Rome — seemed close at hand; but it was only close at hand in the eyes of Him to whom a thousand years are as one day. The birth of the Messiah was still more than five hundred years distant, but the epoch that should be

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concluded by His birth had already begun; and the preliminary tremors of that vast earthquake, which ultimately shook down the Jewish polity and the glory of Greece and the Roman empire, were not long delayed."

7, 8. **I will shake all nations.** — One kingdom was to emerge from all this convulsion — the kingdom of Christ. St. Paul's view in quoting this verse takes in also the second advent. **The Desire of all nations shall come.**— The Revisers render: "The desirable things of all nations shall come." The verb being plural, the subject should also be plural. A parallel expression is found in Isa. 60: 5, 11: "the forces," or "the riches" of the Gentiles "shall come;" that is, the heathen nations shall contribute costly gifts to the second temple. That they did so we have evidence in Ezra 6: 6 12, the gifts received from Darius; in Ezra 7: 12-26, those bestowed by Artaxerxes; and in 2 Mac. 3: 2, the offerings of the later Gentile princes. But though the Messiah might not have been present to Haggai's mind when he wrote these words, and His coming might not, therefore, in strictness be deduced from his language, yet, as Farrar remarks, "only in Christ, and in the fact that He taught in the temple, does this prophecy receive its ideal fulfillment." Archbishop Trench must have taken this ideal view in preparing his lectures on "Christ the Desire of All Nations, or the Unconscious Prophesyings of Heathendom." **The silver is mine, etc.** — See Psalm 50: 10 12. He owns, controls, and can direct, by His providence, their flow. So these disappointed Israelites are taught that, unpromising as the present aspect was, the temple should not lack for adornment.

I am about to convulse the nations — to revolutionize the state of the world, and thus, as the ultimate outcome, "the desirable things of all nations" — their wealth, beauty, and glory — shall come to Zion; and "I will fill this temple with glory, saith the Lord of hosts." One advantage of this construction is that under it we get, not the Messiah alone, but much more besides. It is only under His reign and after the power of His cross over human hearts has been gloriously developed among the great and distant nations of the earth, that all the silver and gold of the world shall be brought and laid at His feet for use in the purposes of His spiritual kingdom. Prophecy cannot receive its entire fulfillment until the wealth of the world shall press forward voluntarily (so to speak) to lay itself at Immanuel's feet, to be used so that He may soonest and best see of the travail of His soul, and may have most of that "joy set before Him," in the conversion of myriads to His love and service. It may be asked: Do you expect, in the good time yet coming, to see a temple built with cedars from Lebanon, and beautiful with the silver and the gold of all the earth? I answer, Nothing can be further from my thought than the going back of Christianity to real Judaism. Of course, Jewish prophets must think and write in Jewish symbols and terms. Good Christian sense must find the spiritual meaning of those terms and symbols — the New Testament and its teaching Spirit furnishing the key (Cowles).

9. **Glory of this latter house . . . greater than the former.** — The Revisers change as follows: "The latter glory of this house shall be greater than the former;" thus bringing out the Jewish idea that the temple was "throughout the ages one and the same;" not the Temple of Solomon, the Temple of Zerubbabel, the Temple of Herod, but the Temple of Jehovah. This promised superior "glory," however, cannot be construed as literal splendor. In material adornment the house which Solomon dedicated was never surpassed. Though we may be compelled to yield to the laws of language in verse 7, there can be no question but that in this verse a spiritual excellence of glory is taught — the glory of Him in whose face was "the light of the knowledge of the glory of God;" and who, while He taught daily in the temple (Matt. 26: 55), did not hesitate to say: "In this place is One greater than the temple." **In this place will I give peace** — "namely, at Jerusalem, the metropolis of the kingdom of God whose seat was the temple; where Messiah 'made peace through the blood of His cross' (Col. 1: 20). Thus the 'glory' consists in this 'peace.' This peace begins in the removal of the difficulty in the way of the just God accepting the guilty (Psa. 85: 8, 10; 2 Cor. 5: 18, 19); then it creates peace in the sinner's own heart (Isa. 57: 19; Rom. 5: 1); then peace in the whole earth (Luke 2: 14). First peace between God and man, then between man and God, then between man and man" (J., F. and B.). Dr. Marcus Dods finds also a literal "peace" in this promise.

"To the contemporaries of Haggai his words undoubtedly conveyed the assurance that, amidst the threatened shaking of the nations, the people of God should be secure, undestroyed by surrounding convulsions. And, in point of fact, the house of God was preserved inviolate during the terrible conflict between the Persian and the Greek empires."

IV Inferential

1. Zeal should be a principle, not a spasm.

2. "How beautiful upon the mountains are the feet of him that bringeth good tidings."

3. "Before I built my own house, I worked and gave until God's house was built," said a good Baptist once in Rhinebeck, N. Y.

4. The most humble and unpromising appearances are often the beginnings of splendid developments.

5. The way to get strength in discouragement is to be "strong in the Lord, and in the power of His might."

6. Earth's convulsions and calamities cannot disturb the peace of him whose mind is "stayed on God."

7. Among all the objects of desire the chief should be He who is "the Chief among ten thousand, and the One altogether lovely."

V Illustrative

1. There must be room for expansion. The bars of furnaces must not be fitted tightly at their extremities, but at least must be free at one end; otherwise, in expanding, they would split the masonry. In making railways a small space is left between the successive rails, for if they touched the force of expansion would cause them to curve and break the chairs. Water-pipes are fitted to one another by means of telescopic joints, which allow room for expansion. This is not less true in the social and moral worlds (Ganot, quoted by Hurlbut).

2. "I have often thought," said a Christian gentleman, "that the difference betwixt my coachman and myself is not great — we are both stewards. I direct him to take an inside place for me and a place outside for himself. He was used to the one and I was used to the other. We accomplished the journey in the same time and almost with equal comfort. So, at the end of life, the master and servant will be equally accountable to Him who is Lord of all. The property will be all gone. Another question to each will be, What use have you made of it? Hand over the account. I shall have a *long* account to render, my servant a *short* one" (Hurlbut).

Dewey's Family

GEN. F. V. GREENE tells the following story of Admiral Dewey, which we have not seen in print. When he arrived in Manila with re-enforcements, he went on board the "Olympia" to pay his respects to the Admiral. After the two men had exchanged compliments, Dewey said: —

"Come into my cabin, General. I want to show you my family."

In one corner of the cabin was a great pile of photographs, dozens upon dozens, and each was the picture of a baby boy. There were fat babies and lean babies, pretty babies and ugly babies, sad babies and smiling babies.

"What in the world are these?" asked General Greene, somewhat bewildered.

"Why," said Dewey, "it's just the family of my namesakes. They are Joneses, Smiths and Jenkinses, but every one's a George Dewey, and their parents want me to know it."— *Youth's Companion.*

Concord's Old Home Day

Governor Rollins' suggestion for a new Granite State festival, to be known as "Old Home Week," has met with an enthusiastic reception at home and abroad, but nowhere has the idea been taken up more cordially than in the capital city, the governor's birthplace and his life-long place of residence. Concord will observe Thursday, August 31, as its first "Old Home Day," and a most attractive programme has been arranged. Business men and citizens generally have contributed a generous sum to meet the expenses of the day, and their enterprise will have still further exemplification in the parade, which promises to be the best affair of the kind Concord has ever witnessed, in the decorations which will be quite general, and in the hospitality which will be extended to an assuredly large number of visitors. The festival will begin at 10.30 A. M. with a bicycle parade, with liberal cash prizes for best decorated lady's, gentleman's, girl's and boy's wheels, and also for the best comic features. This will be followed at 11 30 by a general parade made up of military and civic organizations, the Concord fire department, and a comprehensive exhibit of the city's industries, stores, social organizations, etc. Cash prizes of $50, $25, $15, and $10 are offered for the best features of the parade. The First Regiment Band of Manchester, the Second Regiment Band of Nashua, the third Regiment Band of Concord, Peabody's Cadet Band of West Concord, and drum corps will take part in the parade and furnish music throughout the day and evening. At 2 o'clock the public exercises will be held in State House yard, followed by a reception by Governor Rollins and invited guests in Doric Hall, at the State House, and a concert by the consolidated bands, 100 pieces. At the driving park a splendid free programme of bicycle races and general athletic events will be given, for which many handsome prizes are offered. At 7 P. M. an old residents' meeting will be held, and at 8 o'clock the day's festivities will be brought to an end by the finest display of fireworks ever given in New Hampshire and a band concert. The Boston & Maine Railroad offers special excursion rates to Concord and return from stations in New Hampshire for "Old Home Day," with a special train to Manchester and Nashua after the fireworks.

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Epworth League Department

Edited by REV. FREDERICK N. UPHAM.

Stand by Your Minister

Stand by him Sunday night. By all means let's put a stop to this running off after the Epworth meeting is over. It's poor courtesy. It's awful religion. Read the Golden Rule, and then see if you can do it any more.

Suppose you were the preacher. Fancy yourself all prepared to preach God's truth, having studied, meditated, prayed and perhaps struggled to "rightly divide the word," and, as you were going to your pulpit straight from your place of private prayer, you should meet a stream of your own young people pouring out and away — well, just imagine yourself the preacher, and how would you feel? Stand by your minister.

For Your Mind's Eye

What would stop when you get through?

Would you be missed if you were not at church?

How long before your absence would be noticed? The very first meeting? Or after several weeks?

Could you speak as well as the brother you don't like to hear?

Would anybody be surprised to hear that you belonged to the church?

Third Generation Methodists

Dr. F. W. Macdonald, recently elected President of the British Conference, sets before himself as one of the chief undertakings of his year in office the following interesting and unique attempt: He proposes to awaken loyalty in the hearts of *third-generation Methodists*. He proudly declares himself to be one, and thanks God for the goodly lineage. As he looks about he regretfully sees many sons of Wesleyan sires either members of other communions or non-church attendants altogether. The president believes he has a mission to such — not that he would call back any who were actually and happily settled in other churches; but, rather, he means to strengthen the denominational nerve and sinew of those who still remain.

And America needs a similar crusade. Why do we lose so many of our young people? Why is it that social position seems to very often, if not always, lead away from our altars? Can we not minister to the refined and intelligent tastes of the well-to-do? Is there an element of legitimate religious estheticism wanting in our Methodist mode of worship and "way of doing things?" Are the standards too high, or, possibly, have we emphasized as essential that which after all has only a fictitious value?

It will not do to say self-complacently — as too many are saying — "They have lost their religion — so they have left us." Perhaps some have. It is equally true that others who have stayed by have lost theirs. There is a genuine question here. How shall we answer it? It has serious aspects. Methodism needs her own sons and daughters. She can ill afford to lose one. Her field is still the world, and there's room for all to work.

We shall watch the Wesleyan president's efforts with solicitous interest, for, if he succeeds, we must "walk by the same rule."

Alone with God

"The Quiet Hour" movement — God bless it! — is pointing hundreds of Christians to the very "secret place" of strength and usefulness. Dr. Clark, of Christian Endeavor fame, rightly thinks it one of the most promising and blessed features of his great society's work. Our League leaders are urging us to "mind the same things." Peace is here in the tabernacle of the Most High. All things assume proper relations seen in the bright light of sincere, earnest and prayerful communion with God. Life looks as it should, its problems are simplified, its perplexities lessened, if not utterly settled, when one calmly "spreads it out before the Lord," as did Hezekiah. The habit should be steadfastly adhered to, and, once formed, it will be the loved rule of life. David longed for some water from Bethlehem's well. He thought nothing could so refresh him on the weary and forced marches in his sharp struggle with his foes. The Christian longs for the "wells of salvation." Here they are, close up by the throne of grace, hard by the mercy seat. Moses often knelt here, and his face fairly shone. Isaiah and Ezekiel saw visions of God in the glory that excelleth, while Jesus again and again strengthened Himself at this very shrine. In these busy days we must be alone with God, or life's work worries and the soul loses its "plenteous grace."

By the Way

Take slips of paper of uniform size, number them 1, 2, 3, etc., and then paste upon them pictures of prominent people. The magazines and papers are overflowing with very clear and beautiful half-tone portraits. Put these pictures along side by side on the wall and then ask your friends some time to write on provided pieces of paper who they think the pictures represent. This would form a very pleasant and valuable entertainment for a League meeting.

It could be varied by having one night of pictures of people prominent in state affairs, another of those who are leaders in literature, and still a third might be composed of church notables.

We would suggest an evening with pictures of our own Methodist leaders. Every American Methodist ought to know instantly the faces of Wesley, Simpson, Fowler, McCabe, Vincent, and so on in this "goodly fellowship."

The Junior League

REV. O. W. SCOTT.
Junior League Superintendent.

The International Epworth League Convention at Indianapolis gave generous space and a good hearing to the Junior Epworth League. The two sessions at Meridian Street and Roberts Park Churches were well attended, and much enthusiasm was manifested. Many thought that one meeting in Tomlinson Hall would have been preferable, as the two meetings, held simultaneously, divided the interest, as some were anxious to hear speakers announced for the two separate meetings. The Meridian Street rally was by far the largest, for an added attraction was found there in the "Junior League Exhibit," which included all available publications that have been issued for Junior work, beside badges, wall mottoes, etc.

The most important action toward advancing Junior interests was taken by the Board of Control. In response to a petition from several prominent Junior superintendents, East and West, the Board of Control adopted the following very encouraging memorial to the General Conference: —

"That the General Conference be memorialized to create the office of 'General Junior League Superintendent,' this officer to be a member of the Board of Control and of the General Cabinet. He shall direct the work of the department subject to the approval of the Board of Control."

Later in the session Mr. B. E. Helman presented the following report on Junior work, and it was adopted: —

"We approve of the creation of the office of 'General Junior League Superintendent,' and recommend that the next General Conference be memorialized to authorize the election of this officer who shall also be a member of the General Cabinet.

"Intermediate League: While there may exist in some places a need for a new organization, we do not think it is general enough to require the organization of a new society; but wherever it is deemed necessary to meet peculiar local need, the pastor and the quarterly conference shall have the authority to organize additional Leagues of either grade.

"We are not convinced that the church would at present support us in the selection of a salaried field officer or organizer even if a part or the whole of the salary were paid by the Leagues. The election of a Junior superintendent, as above stated, seems to meet our present needs.

"We suggest that a teacher's handbook on 'How to Teach the Catechism,' be prepared for our Junior teachers, the same to be issued as one of our departmental leaflets.

"We reiterate the board's action on the subject of a *Junior Herald*, or more pages in our *Epworth Herald*. We believe that the needs of this new field are such as to justify the hope that more space may be given to methods and plans of Junior work.

"We have received with interest a number of excellent plans of work from various sections and heartily approve of the earnest, thoughtful work being done by our young men and women. We are also pleased that the *Herald* gives space and attention to methods of work and hope that this department may become still more valuable to our Junior workers.

"We approve of a formal promotion of members from the Junior to the Senior League."

Junior workers will certainly be greatly encouraged in view of the renewed interest thus manifested in the children and youth of the church. The importance and possibilities of the Junior League are coming to be recognized by our League authorities as never before. With a "General Superintendent of Junior Work" as a member of the Board of Control and of the General Cabinet, with authority to "push things," the church will expect (and have a right to) "expansion," both rapid and healthy, East and West, at home and in lands across the sea. Let Junior League workers rejoice at the better outlook for their department as they enter upon the second decade of League life and labor.

New Junior Leagues are being reported within the borders of the First District. Organizations at Worcester, Whitman, and Bernardston, Mass., are among some of the later. Often the local or district superintendent fails to report to the general superintendent, and such new Leagues fail to be recorded at headquarters.

The New Junior Epworth League Bulletin (just issued) contains information which is all-important for Junior workers and those who are contemplating the organization of a Junior League. Copies can be secured by addressing C. R. Magee, 38 Bromfield St., Boston, or the superintendent at Chicopee, Mass., enclosing a one-cent stamp.

Chicopee, Mass.

Good for the Juniors to Learn

THE TWELVE APOSTLES

These are the twelve Apostles' names:
Peter and Andrew, John and James;
Two pair of brothers who lived by the sea
As fishers, when Jesus said, "Follow me."
Then James the less and Jude were called too,
Philip and good Bartholomew;
Matthew and Thomas who doubted the word,
Simon, and Judas who sold his Lord.

A CASKET OF PROMISES

To the young, Ephesians 6: 2.
To the old, Isaiah 46: 4.
To the poor, Psalm 9: 18.
To the rich, Luke 16: 19.
To the needy, Matthew 7: 7.
To the burdened, Matthew 11: 28.
To the tempted, 1 Corinthians 10: 13.
To the tried, James 1: 12.
To the troubled, Psalm 91: 15.
To the afflicted, 2 Corinthians 4: 17.
To the sinner, Isaiah 55: 7.
To the penitent, Acts 2: 38.
To the believing, Mark 16: 16.
To the loving, Romans 8: 28.
To the Christian, Matthew 10: 22.
To the worker, Galatians 6: 9.
To the despairing, Psalm 44: 5.
To the sick, Psalm 41: 3.
To the dying, Psalm 23: 4.
To the dead, Isaiah 26: 19.
To the saved in heaven, Psalm 16: 11.

Christian Endeavor Figures

Secretary Baer, in his report to the recent convention at Detroit, gives the following splendid showing of the manifold work of Endeavor, and numbers this mighty Israel: —

"Over a hundred societies are to be found upon ships, merchantmen, and men-of-war; many societies in the soldiers' camps, and in unexpected places, such as prisons, schools of reform, workhouses, almshouses, asylums, institutions for the blind and for the deaf, schools and colleges; among car-drivers and motormen, policemen, traveling men, lifesavers on the coast, lighthouse employees, in large factories, etc., to the number of over two hundred.

"I have a right to the exultant ring in my voice when I say that we have crossed the fifty-five thousand line. The official enrolment is *55,813 societies, with a total membership of 3,350,000.*

"If any Christian has lost his enthusiasm, these figures should be a source of inspiration."

Helpful Suggestions for Literary and Social Departments

Mr. George W. Penniman, general secretary for New England, sends the following, to which we gladly give space and emphasis: —

One great problem of the third and fourth vice-presidents during the winter months is suggested by the often-repeated question, "What can we have for a first-class, attractive and profitable lecture or entertainment?" It is the desire of the district cabinet officers to assist in the solution of this problem by presenting to the attention of all the Leagues in New England a list of lecturers and entertainers who can be recommended to churches or Leagues desiring such services as they may offer. To this end Secretary Penniman plans to publish in the next number of the *District Bulletin* (a copy of which is sent to every Methodist pastor and every League in the First General Conference District) a list of those who are willing to serve the Leagues for their traveling expenses, or for such reasonable compensation as they may suggest. The plan is as follows: Let each person who has a lecture or other form of entertainment, such as music, readings, etc., send his or her name, with a list of subjects or description of entertainment, to Mr. Penniman, stating what compensation, if any, is desired, and what nights can be given to the service. Space of two inches will be given to each person. For this no charge will be made by the *Bulletin* to those who will lecture or provide entertainment for their expenses. If the applicant desires compensation for services rendered, the charge for the announcement will be at the rate of $1 for two inches, payable in advance (make all checks and money orders payable to Edward M. Wheeler, Providence, R. I.). This is to pay the extra expense in connection with this extensive edition of the *Bulletin*. It is to be hoped that a large number of clergymen and laymen will take advantage of this opportunity to reach the Leagues and Leaguers of the district. The following is a suggestion of the way the two-inch space may be used: —

REV. THOMAS THOMPSON,
791 EDMUNTON ST., BOSTON, MASS.

1. Twentieth Century Problems.
2. St. John of Epworth and His Church.
3. A Trip to the Holy Land.
4. The Model League at Work.

$10 and Expenses. Mon. Wed. Fri.

If more space than the two inches is desired, the rate will be 50 cents for each additional inch. Communications should be sent, on or before Sept. 10, to George W. Penniman, general secretary, 550 Osborn St., Fall River, Mass.

Forward Movement for Missions in Epworth League

THE work inaugurated by the Student Missionary Campaign seem to be completely outgrowing itself. The work of supervision is already taxing to the utmost the committee that has it in charge. The time is at hand when it can no longer be called a Student Campaign, but must be known as the Forward Movement of the whole church of God. The students themselves will not in any way relax their efforts, but must simply enlarge their faith, renew their consecration, redouble their efforts, and fall in line with the larger army that is now forming.

THE SITUATION.

The demand for Student Campaigners far exceeds the supply. It is manifestly impossible for the Campaign, with its comparatively small student force, to visit even a tenth of the great Epworth host. The nine-tenths must be reached and the one-tenth must be given effective supervision throughout the year, else the work started in the summer will perish in the winter.

There is a great world-wide missionary revival beginning. The Holy Spirit is moving among our young people. They are seeking for missionary information and the opportunity to take part in the "Forward Movement for Missions." When shown the present situation — heathen dying without God, our missionaries pleading for help, college graduates by the score waiting to be sent forth to preach the Gospel of Jesus Christ and heal the suffering sick — they gladly join in prayer and sacrifice.

To meet the need the executive committee have thought it necessary to organize in every presiding elder's district a District Missionary Committee. This committee is to be appointed by the district first vice-president guided by the presiding elder. A score or more of districts have thus organized themselves, and the earnest, consecrated enthusiasm with which they have taken hold of the work is but a forecast of a glorious victory when the whole Epworth army shall have taken up the cause.

The work of the District Committee is to see that every chapter in the district is well organized for aggressive missionary work in accordance with the plans set forth in the "Missionary Spoke of the Epworth Wheel." This calls for the appointment of a missionary committee under the first department of every chapter. So important was this work in the opinion of the Board of Control, that at its recent session at Indianapolis they passed an amendment to the General League Constitution, the purpose of which was to make the appointment of a special missionary committee obligatory on the part of every first vice-president. Has such a committee been appointed in your chapter?

Plans for the work can be found more in detail in a little leaflet of "Suggestions for District Missionary Committees," furnished free of charge upon application to Mr. Willis W. Cooper, 57 Washington Street, Chicago.

POSSIBILITIES.

It fairly thrills one to think of the latent power in our young people's societies. A postage stamp per day from each of our League members alone would amount to more than $12,000,000, or more than seven times the present total gifts of the church for missions. And yet this great reservoir of power lies practically unused, at least so far as organized missionary work is concerned. We have our special department for social work with a special vice-president devoting his time to it, and the same for literary work, but for the greatest cause that Christ has on earth today, most of our chapters make no organized effort. Reports show that less than one chapter in ten have a missionary committee appointed even on paper. This great force must be left dormant no longer; organization is necessary.

Will you, the reader of these lines, endeavor to see that this work is organized in your district? It may not come to the attention of "the other man," or if it does he may neglect it, thinking that you will do it.

If you believe in the movement, write to Mr. Cooper for plans whereby you can greatly assist in your district or Conference.

$100 REWARD $100

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address,

F. J. CHENEY & CO., Toledo, O.

Sold by Druggists, 75c.

League Prayer Meeting Topics for September

REV. MATTHIAS S. KAUFMAN, Ph. D.

September 3 — Holding Up the Pastor's Hands — What Can We Do to Help Our Pastor? Exod. 17: 1-13.

Moses was a gallant leader. Israel was the host. What would have become of the Hebrews had not God given them a magnificent man to look after their interests? What would Moses have amounted to had not this remarkable people demanded his service? What a striking illustration of mutual helpfulness! Israel did not need a leader any more than Moses needed a large opportunity for developing his latent powers. From the height to which he was lifted in performing his high duties to this chosen people, his noble form has shone out to the gaze of all succeeding centuries. With growing wonder have his legislative, judicial and executive abilities been admired.

On a lesser scale every true pastor is a Moses and every congregation an Israel — leader and led. It is for the pastor to plan in wisdom and lead under divine guidance; then his people usually follow his leadership with courage, loyalty, self-sacrifice and cheerful willingness.

Israel and Amalek are engaged in battle. According to directions, Moses climbs to the top of a hill and stretches forth his hands, holding the rod of God. As long as his hands were outstretched Israel prevailed. When they dropped, Amalek's warriors gained the advantage. But physical strength was not equal to maintaining this posture very long. Hence they secure a seat for him. On either side stand Aaron and Hur holding up his hands until the setting of the sun. Did Israel triumph then? How could it be otherwise when God, leader and people co-operated?

This holding up the hands of Moses by Aaron and Hur is a visible expression of helping the pastor. Invisible methods are,

1. Private prayer for self and him. There is a church in Northern Illinois which for years followed a most beautiful practice. At the beginning of each year they tendered their pastor a reception, which was truly family-like in its nature. The elderly people who seldom spent an evening outside their own homes husbanded their strength for weeks that they might be ready for this annual event. Upon this one occasion even little children were granted the privilege of being there till the closing hour. This home-like gathering of the entire church family, delightful as it was, did not constitute the chief charm of the evening. The climax was reached in the favorite hymn. It was a hymn of avowed allegiance. Every one knew it. Every one could sing it. From the feeble tremolo of the aged to the bird-like accents of the least little child all declared therein to support the pastor by daily appeals to the throne of grace. See the glow of the pastor's face as his loved and loving people gather about him and all sing lustily,

> "Heaven bless the name we hold so dear,
> Our pastor and our friend,
> Ever shall our grateful prayer
> At night and morn for him ascend."

What strength comes to the pastor, with which to carry his heavy burdens, from the knowledge that his people are daily praying for him!

2. Social prayer around the family altar and in the church. At the regular weekly prayer service just to mention his name in calling upon God gives him the assurance that he is remembered and has a place in the affections of his people.

3. Occasional words of approval in his hearing. Not flattery, but honest words of commendation worthily deserved. Temptations and trials peculiar to the minister's vocation are often exceedingly annoying. Perplexing questions frequently arise and situations present themselves which require most skillful management. Continually coming before the people in the desire to make old truths look fresh and new makes weighty demand upon nerve and brain. Uphold his hands that are prone to hang wearily. Give him occasional kindly words of appreciation, and speak well of him to others.

4. Hearty co-operation. His plans may not be just such as you might think wisest. But bear in mind that it is likely that no member has facilities for seeing the entire field in all its bearings as a pastor has. If you have better plans than his, modestly propose them, and if practicable any wise pastor will gladly accept them. He is after the best results and is no stickler for his own way of doing things. Unity and harmony are indispensable to large success. The whole membership should be an Aaron and Hur Society. Each one can be of some service.

> "If you cannot be a watchman
> Standing high on Zion's wall,
> Pointing out the path to heaven,
> Offering life and peace to all;
> With your prayers and with your bounties
> You can do what heaven demands,
> You can be like faithful Aaron
> Holding up the prophet's hands."

September 10 — An Early Epworth Leaguer. (Union Meeting with Juniors.) 2 Tim. 3: 10-17.

A QUARTET OF INFLUENCES.

1. Timothy's father. Say what we will, there are advantages in being well born. But never such as preclude the absolute necessity of being "born again." The father of young Timothy was a Greek. Probably he taught his son many of the finest lessons of that literature which has ever been the delight of cultured minds.

2. His mother Eunice. She was a well-bred, intelligent Jewess. It is evident that she ranked far above the average woman of her race. She seems to have been a stanch believer in the faith of her people. To her son she bequeathed a high sense of moral obligation. This she strengthened by a painstaking course of Old Testament instruction.

3. His grandmother Lois. Timothy was in a noble succession. This ancestor was mentioned as possessing "unfeigned faith." How effectually she must have re enforced the teachings of the mother. Blessed are the children whose parents and grandparents are solidly loyal to God!

4. The Apostle Paul. In no small sense was Timothy blessed by a splendid spiritual father. Paul speaks of him as his "son in the Gospel."

These four! Who can estimate the wealth of good which they combined to pour into young Timothy's life! It is not for us to decide which one was most potent in influence; but certainly Paul was not the least effectual. Were it not for the peculiar power a Christian mother has in molding her child's life, we might not hesitate to ascribe the first place to Paul.

Caution. — Do not think that Timothy's beautiful character is the product of heredity and environment. His own reiterated choices are the ultimate determining force. It cannot be too often impressed upon the young that character is not a *product* of external causes, but always an *achievement* of internal volitions.

ANALOGIES.

1. Timothy may be called "An Early Epworthian" in that while yet young he was converted. Early he gave his heart to Christ, nobly he bore the honorable title of disciple of Jesus.

2. In that he could appreciate a choice companionship. He was Paul's very intimate friend. Upon this fine young fellow the great apostle lavished the richness of his own wealthy nature. Have you some grand person for a personal friend? Cherish the treasure.

3. In that he was willing to leave the associations of younger people when they hindered his progress and stood in the way of his grand purpose. Probably he was with Paul on his first missionary round and saw what he, too, might expect as a preacher of this unpopular gospel. However, nothing could deter him from a course which commended itself to his conscience as right. Bravely he enlisted in labor and peril with his royal friend.

4. In that he was teachable. He wanted to know the truth and was more than willing to shun error.

5. In that he was steadfast, not wavering. He determined to live a straightforward, upright, Christian life and persevere to the end.

LEAGUE SPECIALS.

1 (Verse 14). "Continue thou" Happy are those who find strongest attractions in right doing and are not too easily drawn away by superficial and transient allurements. An audience gathered to hear a fine musician. Suddenly when he was pouring forth, as he supposed, most entrancing melodies, his listeners began to leave the church like a flock of sheep. The market bell's vile tinkle had broken in upon his lofty strains, and all but one had gone to see what bargains were offered. As the musician turned to compliment the solitary listener upon his taste, he looked up inquiringly. "Did you say the market bell had rung? Ah! then, I must go, too." Strong as are the bonds of religion, worldly interests often draw us away from the music of a clear conscience.

2 (Verse 15). "From a child thou hast known the Holy Scriptures." Know! Let us know them by heart. There is protection, there is power, in knowing God's Word. Take time to learn it. A theological student in haste to enter upon his calling endeavored to show his professor that he could just about as well as not omit one year's study. Thereupon he was met with this inquiry: "Young man, how much ignorance do you think it takes to make a minister of the Gospel?" No danger of any young Christian knowing the Scriptures too well.

3 (Verse 16). "All Scripture . . . is profitable." When Dr. Franklin was on his death-bed a young man full of self-confidence inquired his opinion now as to the authenticity of the Bible. Although so near eternity that he could speak only with great difficulty, he said: "Young man, my advice to you is that you cultivate an acquaintance with and a firm faith in the Holy Scriptures."

4 (Verse 17). "That the man of God may be perfect."

> "Let down from heaven the ladder see,
> And mount till all the steps are past.
> Perfection is the last degree,
> Perfection is attained the last."

September 17 — Unhesitating Confidence in Christ. 2 Tim 2: 1-12.

"Unhesitating" is a splendid word in this connection. Paul was a man of rugged moral fibre. He plunged into devotion to Christ all over, and found it exhilarating. The religion of his Master

had struck him through and through. Hence he was equal to any emergency. No exigency could take him unawares. Great duties were presented to him and great hardships had to be endured. His equipment was adequate. Well did he know that the Gospel's spread demanded men of no mean calibre. This conviction he embodied in the advice of this lesson to his beloved Timothy.

THE GROUND.

If his son in the Gospel was to have unhesitating confidence in Christ, there must be a reason for this unwavering state. Many logical formulæ might be given. But the overtowering one is that God's truth cannot fail, nor the mission of Christ to this earth prove of none effect. Even if God were disposed to violate His word (perish the thought!) yet He could not afford to do so. "Janet," said a Scotch minister, "what would you say if, after all He has done for you, God should at last let you drop into hell?" "Eêns [even as] He likes," answered Janet. "If He does He'll lose mair than I'll do." Is her reply irreverent? It looks so at first. But is it not rather the rugged Scotch way of expressing unshaken confidence, the real ground of hope? As in the metrical version she could sing: "I on Thy Word rely." Safe, sure reliance! No possibility of that Word failing. His confiding child cannot be disappointed.

THE ADVICE.

1. "Be strong." What grandeur there is in strength! Weak men will not do for the responsibilities of life. We need men like Kipling's bridge builder, who says: "The honor of this bridge is my honor;" and he built it so strong that no current could move it. Be like the mountain, steadfast, reliable.

2. "Endure hardness." Every year calls for a sturdier type of Christian. Not the flimsy kind, not those who need coddling and coaxing. Heroes, not cowards, are needed. A regiment of cavalry was unexpectedly ordered to the Cape of Good Hope. An officer not remarkable for bravery begged leave to remain at home. The laconic answer of the commander was: "Sail or sell."

3. Do not become entangled with the affairs of this life. In the reasonableness of the Gospel's demands we are not required to ignore necessary provision for daily wants. We are, however, forbidden to become engrossed with temporal affairs to the neglect of life's highest interests. A watch repairer enlisted as a soldier. Thinking to turn a penny now and then in camp, he took with him some tools. In a short time he found so many watches to mend that he almost forgot he was a soldier. One day when ordered off to some post of duty he exclaimed: "Why, how can I go? I have ten watches to mend." The poor fellow had become side-tracked. As Christian soldiers let us beware lest we become too much engrossed with minor matters.

4. Not to fear persecutions. He might be bound, "but the Word of God is not bound." Persecutions then were often the swiftest way to triumph. In a portrait of Tyndale a burning book is tied to a stake, while a number of similar books are flying out of the fire. How meaningful! Tonstall, Bishop of London, bought up a large number of his Testaments and committed them to the flames. The proceeds of the same only enabled Tyndale to produce a more correct edition.

5. Have no misgivings as to the ultimate victory of truth. This underlying thought of the latter half of our lesson follows up the previous encouragement. A fondly loved canary of the daughter of the mayor of Baune escaped one day. Immediately her father gave strict orders that every gate of the walled town be shut. But the bird was away and over the hills despite the locking of the gates. Thus is it with truth. No barriers can check its flight. It is free and gives peculiar liberty to all who accept it.

THE REWARD.

This is sure, and it is held out as an incentive. Agrippa, the grandson of Herod the Great, once expressed a wish that his friend Caligula might soon come to the throne. This enraged Tiberius, the reigning monarch, who threw Agrippa into a loathsome dungeon. However, the very day Caligula came to the throne, he released him from his wretched imprisonment, called him to his throne and presented him with royal purple in exchange for his rags, gave him tetrarchies for his little cell, and, carefully weighing the gyves that bound the prisoner, bestowed upon him a weight of gold equal to the iron that had fettered him. Was it likely then that Agrippa wished his hand-cuffs and leglocks had been lighter? Will Christ in His glory be less generous with His well-wishers? His scales will not only weigh out justice, but His abounding mercy will reward us with an eternal weight of glory for every tribulation.

September 24 — Gideon's Band. Judg. 7: 1–23.

According to accepted chronology it was 1249 B. C. Forty years of peace had blessed Israel, only to be followed by the most galling servitude the nation had yet known. Wild hordes of the desert swept over almost the entire land. They pitched their tents and turned their camels loose in the rich cornfields. So fierce were these tribes that the children of Israel fled to mountain fastnesses and hid themselves in caves. Fields lay uncultivated, cattle were killed or driven away. Famine ensued. In their dire distress they cried to God, and He moved to their relief.

1. By the selection of a leader. A noble young man of a noble family was chosen. He was "as the son of a king." When he received his commission as deliverer of his people, he was threshing corn by stealth in an underground wine-press. Busy men and not idlers are called to responsible duties. God knows the importance of leadership. Many may follow, but one must lead. There were many honest reformers, but only one Luther; many teachers there were, but only one Clarke; many were in favor of a renewed spiritual life, but there was only one John Wesley to organize and one Charles Wesley to embody the new life-idea in song. When God desired to discomfit the Philistines He chose Samson; and wanting to rout the Midianites, His choice fell upon Gideon.

2. By the selection of an army. Being convinced of his call to this service, Gideon began to prepare for attack. He found forces amounting to thirty-two thousand. To these he spoke in a way that made twenty-two thousand eager to remain out of the approaching battle. Ten thousand present themselves for action. But the number is yet too large, because, in all probability, the masses of these were unreliable, not to be depended upon in the fierce struggle before them. They are yet too many for God's purpose. He will have here only picked men. So the army is reduced by a singular process. Three hundred enthusiastic, dead-in-earnest, self-sacrificing men, forgetful of personal ease and comfort, stand the test, pass the examination with credit, and are ready for the fight.

3. By planning the campaign. This was under God's direction. Gideon knew how to obey orders. He co-operated fully with the God of battles.

4. By a splendid piece of strategy. Three hundred brave men, God-chosen, divided into three companies. They were not armed with most approved weapons, but with something much more effective. Each man is given a pitcher with a torch concealed therein. Stretching quietly around the enemy's army at dead of night, they awaited the signal to strike. It was the custom in a night attack for a torch-bearer and trumpeter to stand near the leader to light his way and direct the forces. The idea here is to make the impression that every trumpet and torch represents the leader of a company of troops, making three hundred commands; and it had the desired effect. Three hundred torches flash their light into the midnight. Three hundred trumpets awake the sleeping enemy from sleep. Consternation seizes them. In the darkness and confusion they take each other for foes. Striking right and left, a tremendous slaughter ensues. The panic becomes general. Tens of thousands are slain. Their discomfiture is complete.

BLASTS.

1. Soldiers of the Lord, it is for you to obey God's orders and trust His word.

2. Fight! In His strength win, and give Him the glory.

3. Be among the three hundred reliables, even if thousands are timid and afraid. Never turn your back to the foe.

4. Fear not immense majorities on the wrong side. Their weapons may be turned against themselves.

5. Take for your motto, "The sword of the Lord and loyalty to righteousness."

FLASHES.

1. The torch of Gideon's band may prophesy the blaze of Christ's Gospel, which scatters the darkness of sin.

2. Each Christian is a human pitcher in which divine light is concealed. Sometimes it must be broken by trouble in order to let the light shine out brightly.

It is interesting to note what simple means God sometimes employs to carry out His purposes. The Scottish army was quietly asleep in a vale, never dreaming of ill, while the enemy was stealthily creeping over the border. To make their advance more noiseless the Danes come forward barefooted. Shall they thus pounce upon the Scotch who went to sleep as "in the hollow of His hand?" It looks like it. The Danes are almost ready to leap upon their prey, when, lo! a heavy warrior brings his broad foot down upon a bristling thistle. Instantly he roars with pain. It is like a bugle-blast to awake the camp. In a moment every Scotchman seizes his ready weapon, and the foe is effectually routed. Thereupon, we are told, the thistle was adopted as the national emblem of Scotland. Why should we ever fear the foes of God when He has such infinite ways by which He can win victories for the right?

Brockton, Mass.

Grape-Nuts

A New and Highly-Nutritious Food

The odd sounding name is used to designate a peculiar food, made not exactly in the shape of nuts, but having a pleasant, nutty flavor and crisp brittleness that make them a charming favorite with the palate.

Of yet more value than the taste is the food value of Grape-Nuts. They are largely composed of grape-sugar (your dictionary can tell you about that) and those who use them will find the morning meal has not only been pleasant, but has been quickly and easily digested; for grape-sugar is an article produced in the human body at one stage of the digestion of food, and is at once ready for transformation into good healthy blood and nourishment.

It should not be understood that the grape-sugar, of which Grape-Nut is made, has been produced in the human body. But this grape-sugar is made by much the same process as the body employs, and is produced by natural treatment of grains without any foreign substance whatever. It is made by the Postum Co. at Battle Creek, Mich. The result is perhaps the most highly nutritious food ever produced.

Grocers keep Grape-Nuts.

A CENTENNIAL FORWARD MOVEMENT

BISHOP J. M. THOBURN.

THE proposal made by Mr. R. M. Perks, M. P., to the English Methodists, to collect the sum of a million guineas as a thank-offering for the blessings of the past century and a resource for coming years, has met with an extraordinary response. Although addressed in the first instance to only one section of English Methodism, the echo of the appeal has been heard around the entire globe, and the whole sisterhood of Methodist churches is responding with an alacrity which gives promise of a very large measure of financial success. It has been felt, however, by many, and the feeling seems to be growing deeper and more widespread daily, that a movement of this kind must be incomplete and fail to accomplish a full measure of success so long as it is limited to material interests. In other words, the effort to collect a worthy financial offering ought to be associated with a corresponding forward movement on spiritual lines. In all great religious movements which are healthy in tone and permanent in results this association of generous giving with earnest and practical working may be observed, and in the present case it will doubtless be found that a carefully organized effort to win disciples for our Master will not only result in an immense ingathering of converts and an uplifting of the spiritual tone, but also in a marked increase in the offerings of the people.

Aside from the influence of such a movement upon the financial enterprise which has been undertaken, there are many special reasons why an effort of this kind should be made at the present time. While our church is not in a state of decadence, and while no immediate peril confronts us, yet the most optimistic observer can hardly regard the present situation as even moderately satisfactory. Some of the weak points in this situation may be indicated in a few words. In the first place, we are confronted, if not by a decline in membership, at least by an arrest of progress which is almost as significant as a positive decline would be. If an Atlantic liner, which for several years in succession had averaged twenty knots an hour, should suddenly slacken its speed and drop down to five or six knots, the owners of the vessel would hardly congratulate themselves on the general condition and working capacity of their steamer. Very much may be said in explanation of the present arrested growth of the church, but in this discussion we have only to deal with the fact. Be the explanation what it may, the fact presents some ominous features and calls for immediate and careful attention.

For some years past, in common with all our sister churches, we have seemed unable to grapple successfully with the emergencies which God in His providence has set before us. This has been painfully apparent in our great cities, where too often we see Christian churches struggling desperately for mere existence, instead of contending resolutely with the powers of evil around them and moving forward in a career of victory. Nobler Christians have never lived than are many of those who are engaged in the struggle which is going on in our great cities, but up to date it must be confessed that they are barely holding their own. In the foreign field we see even a more depressing spectacle. Wide doors are open, error is giving way, and amazing possibilities are revealed; but the church holds back and seems irresolute and almost despondent while in full sight of assured victory. Our missionary force is actually decreasing in the face of the most inviting opportunities which God has ever set before a people.

One singular feature of the present situation, which to some appears hopeful, although in reality deceptive, calls for special remark. We have before us the unusual spectacle of a plethora of preachers, and yet in every direction we see men running up and down in search of effective helpers to aid in what they call "revival efforts." The average Methodist preacher of the present day may be as good a man as at any past period, but it has for some time seemed as if he is a less effective worker than he formerly was. Nor does the evangelist whom he so gladly calls to his aid appear to be the man for the times. He is not at his best when fighting at the very gates of hell. He too often seeks and demands soft conditions, and has a persistent inclination to seek large audiences of sympathetic believers, rather than indifferent or hostile groups of uncongenial unbelievers. The present-day revival is also no longer like that of the last century, or that of a comparatively recent date in the present century. Very many exceptions may be pointed out, but we cannot trust to exceptions. The average revival is shallow, and its results unsatisfactory. A religious movement which does not get a grip on character, which does not revolutionize human lives and remodel and purify homes, may be good in its way, but it is not a revival in the proper sense of the word. A series of special meetings in which most of the Sunday-school children between the ages of nine and fourteen are induced to come forward for prayers, with a slight sprinkling of older people, and near the close of which the pastor "opens the doors of the church" by inviting those who have been forward to join on probation, may be a means of doing some good, but it is not a revival; and there is sad reason to fear that this kind of procedure has filled many of our church registers with the names of persons who have scarcely any realization of what is meant by membership in the church. Be the cause what it may, it can hardly be doubted that an immense number of nominal Christians have their names inscribed on our church rolls, very few of whom have any idea of personal obligation to the church or of personal responsibility as workers in the vineyard.

These remarks will probably be challenged by some readers, but they are not written in a spirit of either hostility or discouragement. The writer has never been accused of pessimism in any of its phases, and does not believe that the present situation furnishes any ground for either despair or discouragement; but when a great aggressive movement is proposed in the name of the church, and is intended to embrace the whole church, it is of the first importance that we get an intelligent view of the actual situation. If we would build securely we must be willing to dig down through all manner of *debris* until we find a solid foundation for the superstructure which we propose to erect. The ancient Psalmist was distressed by the inclination of the people around him to make void the law of God; but it only inspired him to cry out, in the confidence of his heart, "It is time for Thee, Lord, to work."

If it becomes apparent that

A GENERAL MOVEMENT ON SPIRITUAL LINES

should be inaugurated, as the complement to the financial movement now in progress, it becomes a question of supreme importance as to what measures are to be adopted to make it successful. It need hardly be said that no great result can be expected without careful organization and systematic work. The first, and perhaps the greatest, danger to be anticipated is that of trusting to an official proclamation of a general revival effort, followed by a series of exhortations in the church papers. A score of failures in the past ought to suffice to convince every one that no general movement can be either set in motion or carried forward in that way. Nor is it desirable that the movement should be defined by the single word "revival," a term which unfortunately has become somewhat equivocal in recent years. The practical value of a general revival movement throughout the church would depend on its depth. It might possibly happen that, like some rivers, it would grow more and more shallow as it increased in width. If we wish to achieve the largest amount of possible good we must determine just what we would do and how our task is to be accomplished. The task to be attempted will be a gigantic one, and to achieve success the movement must be organized — thoroughly organized — and wisely directed by leaders who understand clearly the work to be done.

A successful church should be composed of persons who are living witnesses to a personal Saviour, who give freely of their substance to promote that Saviour's interests, and who personally engage in such forms of service as opportunity offers in their Master's name. How many Methodists in our present day can be classed in the above category? Very many, it is to be feared, are unable to stand forth as living witnesses for Christ;

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very many are unable to say, "I know;" very many give little or nothing of their substance; and very few engage in any form of personal service for Christ's sake, unless it be in the way of ordinary routine. The great work of recruiting disciples for the Master is left almost wholly to men in the pulpit, and these in turn trust to long-range methods in which personal effort almost wholly disappears. A church which trusts to professional workers alone, or chiefly, is undone; but it is just at this point that modern Methodism has grown weak. The revival which we need is one which will stir into activity a million idlers in the market place, unloose a million purse strings, unseal a million lips, put songs of joy into a million hearts, and make a million feet swift to run in the way of the Lord's commandments.

"But how," it will be asked by the present reader, "can such results be attained? What standard of piety or of grace do you propose to set up? Is a new gospel to be preached? And, if so, in what respect is it to differ from the truth which is proclaimed from ten thousand Methodist pulpits every Sunday?" No new gospel is proposed, but only a revival of that with which universal Methodism was intrusted at the beginning. Every one has heard the story of how John Wesley's heart was "strangely warmed" one evening while attending a little meeting in Aldersgate Street, London. Whole volumes have been written to prove that the change wrought in his heart, or the gift imparted to him on that occasion, was or was not distinct from a later work of grace. But, while critics are settling this point, let us note one most important fact concerning which there is no conflict of evidence. The heart-warming process, whatever it may have been, resulted in making John Wesley an earnest witness for a living Christ, and from that point forward, like the early disciples, "with great power" he bore testimony to the grace and glory of the risen and exalted Man of Nazareth. Peter's initial sermon was unique because the occasion was exceptional — the inauguration of a new dispensation — and he was aided, moreover, by the united faith of a hundred and twenty believers of rare faith and devotion. But if we compare man with man throughout months and years, John Wesley will appear quite as successful in witnessing for Christ, if not, indeed, more so, than was Simon surnamed Peter. The work of grace in the hearts of both no doubt had a marked development in later years, but with this we have nothing to do at present. The fact to be noted is that, when a believer receives in normal measure the gift of the Holy Spirit he is thereby empowered to become a witness for Christ as a personal Saviour and to go forth representing Him among men. "As my Father hath sent me, even so send I you." These words have a new and practical meaning to the disciple of every age who receives the gift of the Spirit as shed forth by Him who has been exalted "to be a Prince and Saviour" at God's right hand.

The work to be done, then, by the individual Christian is, first and chiefly, to assume the character and to receive the anointing of

A WITNESS FOR CHRIST,

and thenceforth to win disciples for his Master. After this follows a long list of duties sanctioned in the New Testament and recognized by early Methodism. The conventional Christian worker finds it a much more congenial duty to minister to the souls than to the bodies of men, and it is to be feared that very many Methodists are not yet aware that among the Rules which they have promised to keep is one which enjoins "doing good of every possible sort, and, as far as possible, to all men," both to their "bodies" and to their "souls." The prosperous condition of the American people, until recent years, perhaps more than anything else has made this rule a dead letter to most persons, but we are now face to face with new conditions, and the Christianity which alone can win hereafter must be one that recognizes the double duty of ministering to the wants both of the body and the soul. The modern disciple must not only be a prompt and positive witness for his Master, but also in his daily life be like that Master, who habitually "went about doing good" among His fellow-men. The forward movement, then, which is called for both by the state of the church and the exigencies of the times, is one which will combine a great manifestation of spiritual life with a corresponding development of personal activity on the part of individual Christians. The Gospel of free grace is one which places a weighty emphasis upon personal responsibility; and the offer of salvation full and free to the human race must be accompanied by an imperative call to service on the part of the penitent sinner. In other words, good works must be insisted on, not as a means, but rather as an evidence, of salvation.

We now reach the practical point in this discussion. How is such a forward movement to be inaugurated, and how carried forward? We are all, perhaps, too prone to fall into the error against which Mr. Wesley cautioned his followers in the days when the word "enthusiasm" meant about the same as "fanaticism" does now; we assume that the desired end can be reached without the use of appropriate means. In the present case we cannot be too careful to avoid this error. A great movement, embracing the whole church and enlisting all classes, cannot be successfully inaugurated without careful preparation and a thorough organization of the forces to be employed. There must be no haste. Had Mr. McKinley rushed into the war with Spain with headlong haste, as many wished him to do, he would simply have plunged the country into disaster and humiliation; and in like manner in a great spiritual campaign a rash beginning will almost certainly result in partial, if not complete, failure. First of all, such a movement needs the deliberate sanction of the General Conference. Ample time remains to secure this sanction, and without it a well-concerted effort of the whole church cannot be obtained. Plans can be matured in the meantime, and much preparatory work done, but the church in her official capacity should utter the final word. If this is done not later than the middle of May, 1900, six weeks will remain for organizing the workers and for inaugurating the active campaign, which should formally begin on the first of July; and if the special effort continues one year there will thus be six months of the old century and six of the new embraced in the campaign. The scene thus presented to the world and to history will be that of a great church standing with one foot in the old century and one in the new, engaged in the most stupendous effort ever made by a Christian organization to wrest a vast multitude of souls from the powers of darkness and gain a new and most important vantage ground in the coming century.

But how are we to organize? Where are the workers? Can any plan be devised for engaging a sufficient number of capable men and women in such an undertaking to make it successful? Let us see. To inaugurate such a movement throughout the church a working force of at least 200,000 persons will be needed. This should be regarded as the minimum numerical strength required at the outset; but, if successful at the beginning, the number of workers would no doubt increase steadily, and perhaps rapidly. "How are they to be found?" Simply in the same way in which Mr. McKinley found his soldiers for the war. Let a call for volunteers be issued in the name of the General Conference — that is, a call for men and women to enlist for special Christian work for the term of twelve months — and the response will be prompt, enthusiastic, and equal to the demand. If it be pain-

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fully true that a large proportion of the membership of the church is composed of persons who are only slightly amenable to a sense of personal obligation, it is equally true that a still larger proportion is made up of persons who sincerely wish to serve in the ranks of God's militant host, and who will respond with alacrity if such a call as that proposed above is made upon them.

In the meantime plans for receiving, enrolling, drilling, and otherwise directing these volunteers can be carefully matured. The whole enterprise should be carried out in harmony with presiding elders and pastors, but not necessarily in all cases by them personally. Some may be more than willing to assume the extra work involved in such a movement, while others will gladly make over the most difficult part of the work to volunteers. A great host of laymen of both sexes can be brought into the movement, and in this way brought permanently into active work in the church. It may be possible to effect a thorough organization by working on Annual Conference lines, or it may be found best to utilize the boundaries drawn in demarcating the General Conference districts. Questions of this kind are mere matters of detail. The main difficulty will be found in securing the services of a few first-class leaders — men who can enter into the spirit of such a movement, who are blessed with a contagious confidence and enthusiasm, and who will devote one year to this work. Leaders will not abound at first, but a great movement of this kind will develop leadership rapidly, and indeed this is one of the great blessings to be anticipated from the effort.

What will be the cost of such a movement? It need not be very great. If properly managed it can be made to pay its own expenses, including the salaries of ten or a dozen organizers and directors. It can, of course, be made expensive, but one of the objects of such a movement should be to teach our people how to achieve great results by the use of simple means. By observing a few simple rules, and by discarding artificial methods, a whole State might be stirred into new life at less cost than is sometimes required to support a special evangelist for a few weeks in a single city or town.

The reader is perhaps becoming impatient to know what special work is to be done by the volunteers, what duties they are to assume, what meetings are to be held, what training is to be given them, or perhaps whether they are to be organized on a model like that of the Salvation Army. As to this last question the writer most certainly has indulged in no dream of any such elaborate scheme as that devised by General Booth, to say nothing of its questionable features. On the other hand, the object is merely to induce as many Christians as possible to engage in simple but direct Christlike service in such forms and under such circumstances as may be found practicable. There can be no rigid method in such a service. The most prominent object — that which is to be kept in the forefront all the time — is that of

WINNING DISCIPLES FOR THE MASTER.

But, after all, this can only be a small portion of an ordinary Christian's duty, nor can any series of duties be said to belong imperatively to every individual Christian. When mention is made of drilling Christians for work no military idea is in the most remote sense in view. The writer remembers very distinctly how his first presiding elder taught him in the days of timid youth to engage in pastoral visiting. In doing so the elder was simply drilling him for a simple but most important service. We have a hundred thousand young people in the church today who need this kind of training, or of drill, if one chooses to give that name to it.

What measures of success can we reasonably hope for if an effort such as that sketched above is made a year hence? It is easy to make wild estimates in such cases, but with given conditions the laws of grace are not subject to causeless variations any more than other laws. If an honest and earnest effort is made by 200,000 special workers, all striving to do their whole duty through a period of twelve months, the minimum result may be estimated at 500,000 converts, but with a probability that the actual figures will be nearer 1,000,000. Nor will this be all. A new working force will be developed, a new life will be breathed into all the activities of the church, and the movement will gain a momentum which will project it far into the coming century.

Thus far we have said nothing of any financial offering in connection with this proposal, chiefly for the reason that the movement itself is intended to be the complement of the financial campaign now in progress; but we venture to propose one departure from the general rule: Let every one who is brought to Christ, and every one receiving special personal blessing in connection with this great effort, be asked to give as a thank-offering a special contribution, be the amount large or small, to be used exclusively in giving a knowledge of the Saviour to the Christless nations of the earth. If this privilege is put before a heart newly warmed with the love of Christ it will not only meet with a prompt and generous response, but in nine cases out of ten this first act of giving will become the basis of a permanent habit, and will thus open a channel for the outflow of love in forms of Christian giving for all the years of coming life.

A proposal of this kind will, no doubt, be received by many in a spirit of utter incredulity — to state the case mildly — but what do objectors propose to do? Are we calmly and deliberately to make up our minds to let the church of Christ drag along her weary way through another century at a pace so slow as to be hardly perceptible? Are we to proclaim in song and sermon, year after year, that we have been solemnly commissioned to take the world for Christ, and yet shrink from every attempt which contemplates action on a scale that is even in a slight measure worthy of such a high calling? Are our young men and women to be put to shame by the children of this world, who go forth promptly and even eagerly, at the call of the President, to wage a warfare of blood with weapons of death? Are we in earnest, or are we trifling? Who believes for one moment that the attitude of the church is consistent with a profound conviction that the nations are all to be brought into subjection to Jesus Christ at the earliest possible day? Every few months a paragraph goes the round of the religious papers that the growth of communicants in the evangelical churches is more rapid than that of the general population, and many good people breathe a sigh of relief when they read the statement. But is this all that can be said? Is it enough that in a race between the children of the world and the children of God the latter are able to keep a little ahead? How long will it take to save the world if nothing better than this can be achieved? A thousand years will not suffice for the task, unless the whole body of Christian believers can be roused to a new life, inspired with a new spirit, filled with new courage, and led forward to assured victory.

The proposal so imperfectly set forth in this paper may have many defects, but no one should feel that it proposes too much. In God's name let us for once act as if we really believed in Him whose name we bear. Let us at least attempt something worthy of the commission we have received, worthy of the Gospel which we have so long proclaimed to the world, and worthy of the stupendous task which God has committed into our hands. The limited success of the past century must not be our standard for that upon which we are entering. We ought to do more, win more souls, and accomplish more good work in the first decade of the new century than we have done in the last five decades of the century now closing. With God's blessing we can do it, and much more than do it, and, without a thought of shrinking back, we should bravely and trustfully address ourselves to the task. — *Methodist Review.*

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Hedding Chautauqua Assembly

The fourteenth annual session of the Hedding Chautauqua Assembly and Summer School was a very successful one in that it saw the removal of the debt that has for years been an incubus upon the Association, and also in that plans were laid which promise to put new life and enthusiasm into the movement. The Chautauqua banquet, which has become an annual occasion, was this year a very enjoyable one. Prof. E. S. Riley of the Lawrence High School presided as toastmaster.

Attendance upon the classes, especially in language, was not large. The course of lectures upon the Jews by Rev. J. M. Durrell aroused a good deal of interest and were well attended. The three stereopticon lectures — "Palestine," by F. E. Baker, "The Wesley Family of Epworth, Oxford and London," by Rev. W. H. Meredith, and "The Glories of the Mighty Columbia River," by Dr. R. D. Grant — were well received. Each of the lecturers was familiar with the scenes presented. No finer views or more eloquent descriptions than those of Dr. Grant have ever been presented upon the platform at Hedding. The evening with Sam Walter Foss was a very enjoyable one, and to those not familiar with the productions of this humorous New England poet, was a revelation of delight. The character sketches of Marion Wilson were full of life and realism. The women's auxiliary held another of its successful bazaars which developed the wonderful resources of feminine ingenuity. How it is possible so far from home supplies to produce such a successful fair passes the comprehension of the masculine intellect. One of the finest entertainments ever given here, "The Magic Mirror," was arranged and presented in connection with the bazaar by Misses H. F. Chandler and Mabel Andrews, of Lawrence, assisted by Miss Mason, of Methuen, and a score of young people.

Recognition Day was duly observed, though no graduates appeared. The address was very appropriate and eloquently delivered by Rev. G. H. Johnson of Lowell. Patriotic Day was celebrated with enthusiasm. Commander Folsom of the N. H. Division Sons of Veterans and Commander Gilman of the Massachusetts Department G. A. R., with prominent members of the departments of Massachusetts and New Hampshire, were present. Comrade A. M. Stickney, of Medford, Mass., presided.

The final grand concert showed the good results of a week's chorus drill under the direction of C. S. Conant, of Concord, aided by Miss Louisa F. Parkhurst, of Somerville, Ma s., accompanist, and was a grand success. Miss Ada Belle Crockett, of Haverhill, Mass., assisted as elocutionist, and Blaisdell's Orchestra furnished excellent musical accompaniment. Superintendent J. A. Bowler filled the intermission with one of his characteristic chalk talks and figured away at the debt until it disappeared under the shower of pledges and gave occasion for an enthusiastic rendering of the long metre doxology.

One of the hopeful features was the formation of a Young People's Auxiliary, with Mr. Henry Wells, of Wesleyan University, as president, which aims to co-operate with the board of managers to make the Assembly attractive to the large number of young people who frequent these grounds and whose talents are so generously used for the enjoyment of others, and to make this a summer resort of the highest character and under Christian influences.

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Sterling Assembly

The Epworth Leagues of Cambridge District united in holding a two days' Assembly at Sterling Camp-ground, Aug. 18-19. We believe that this is the first time in New England that members of the Leagues have met to study the different phases of the many lines of work that are open for the wide-awake and up-to-date Leaguer. For two days the young people discussed plans that have been tried and proved successful in the past, formed new plans for the future, and acquired information and fresh ideas for the local work.

The forenoon of Friday was spent in getting acquainted with the place and with each other. Leaguers from Lowell, Cambridge, Somerville, Waltham, Natick, Cochituate, Worcester, Woburn, Maynard, Gardner, Fitchburg, Berlin, Lunenburg, Leominster, Sterling, Oakdale, Ashburnham, Spencer, Clinton, and Nashua gathered until there were three hundred workers.

At 1.30 P. M. the president of Cambridge District, Mr. Leon L. Dorr, of Woburn, called the Assembly together; and, after singing, the Department Conferences were opened. The department of Spiritual Work met at Epworth League Hall and was led by Perry H. Murdick, of Keene, N. H. A large number attended this conference and listened to an able paper on features of Spiritual Work by Rev. N. B. Fisk, of Somerville. The department of Mercy and Help met at the Lowell House. Representatives from a large number of the Leagues gave reports of work accomplished in their local chapters and plans for the coming fall. Mr. J. E. Lacount, of Somerville, third vice-president of Cambridge District, called the Literary department conference to order in the Grace Worcester House. Rev. Alexander Dight, of Webster, spoke on the "Responsibility of the Epworth League for the Intellectuality of the People." Miss Clara L. Came, of Somerville, read a paper on "Literary Efforts." The Social department conference held at the Fitchburg House was led by Rev. Elias Hodge, of Waltham, fourth vice-president of the district. This conference was as social as its name implies, under the leadership of the chairman, who was assisted by Rev. E. P. Herrick, of Leominster, Rev. F. H. Ellis, of Oakdale, and Mr. C. R. Magee, of Boston. Those attending this conference received full measure, pressed down and running over. Mrs. A. M. Osgood, of Clinton, was leader of the Junior conference at the Laurel St. Worcester House. The earnest workers present listened to a paper on "Successful Methods" by Mr. C. S. Lamb, of Leominster. The Missionary conference at the Waltham House was led by E. B. Lavalette, Student Volunteer of Boston University. These conferences were largely attended and many reports were given and many plans discussed.

At 4 o'clock the Leaguers gathered at the auditorium to listen to an address by Rev. Luther Freeman, of Portland, Maine, on "Educational Possibilities." At 6.30 P. M. Rev. A. M. Osgood, of Clinton, led a Look-up service, and at 7.30 P. M. Rev. G. H. Spencer, of Newton Centre, spoke on the text, "Where art thou?" Rev. Luther Freeman led a consecration service at the close.

Saturday morning, at 7 A. M., Mr. E. R. Leslie, of Clinton, led a praise and testimony service. At 10 o'clock the Epworth League baseball nines from Clinton and Natick were matched for a game. Owing to the absence of some of the Naticks, a few players had to be substituted, but a good game of seven innings was played with a score in favor of the Clintons. This game was full of good healthy sport and hearty good feeling on both sides.

At 1.30 P. M. the people again assembled at the stand, and after notices of some changes in the program, the Department Conferences again held sway. The first, second, and third departments met at the stand and were under the charge of Mr. Lacount. A paper on "Evangelistic Opportunities of the League Meetings" was read by Rev. A. M. Osgood. Rev. Elihu Grant, of Revere, gave a talk on "Methods of Bible Study." The Social department conference listened to a talk by Miss E. C. Northup, of Waltham, on special lines of League work. The Junior workers had Mrs. Lucie F. Harrison, of Worcester, to instruct them. Mr. Lavalette was again in charge of the Missionary department. We find it the universal opinion of those present at these conferences that the best work of the Assembly was done where the workers could get down to facts and leave theories alone. This was accomplished at every conference we heard from. Reports of great good, resulting from attendance on these, will be the rule this year, we believe.

At 3.30 P. M. Mr. J. L. Harrington, of Lunenburg, spoke on "The Epworth Leaguer's Duty as a Citizen" — a practical talk on practical lines by a practical man. Miss Bertha L. Batley, of Maynard, then sang a solo which was finely rendered and very pleasing to the audience. Hon. John L. Bates, speaker of the Massachusetts House of Representatives, was the next on the program, and received a fine ovation. His words were on the opportunity and responsibility of the Epworth Leaguer as a citizen of Massachusetts. The Look-up service at 6.30 P. M. was in charge of Mr. Leslie.

The evening address was given by G. W. Penniman, of Fall River. Thus was closed one of the most important gatherings in the history of the District League, with all expenses paid. A unanimous feeling of satisfaction and commendation was expressed by all. The board of control of the Sterling Camp-ground voted unanimously to request the holding of another Assembly next year.

Martha's Vineyard Camp-meeting

The sixty-fourth annual camp-meeting commenced Aug. 20, under the leadership of Rev. M. J. Talbot, D. D., with a sermon by Rev. Dr. Chas. A. Crane, of East Boston. Notwithstanding the close and heated morning, the largest congregation for five or six years, at a similar service, gathered to hear him. Mr. Chadwick, the choir leader, rendered a solo very finely before the sermon. The text was 1 Corinthians 13: 12: "Now I know in part, but then shall I know even as also I am known." Under three very plain divisions he preached grandly on the necessarily fragmentary character of all our knowledge; on the fact that we are perfectly known, not by ourselves, nor by others, but by God, so that all our conditions and needs are plain to Him; and that in the heavenly life we shall perfectly know all the mysteries which perplex us here.

Mrs. J. K. Barney, of Providence, who has just returned from a journey around the world in the service of the Woman's Christian Temperance Union, delivered an address, at 4 P. M., on her observations during her tour. The audience listened to her thrilling descriptions of the desolations wrought by sin, with breathless and tearful interest.

In the evening the preacher was Rev. Dr. Thompson, of the First Methodist Church of Pittsfield. His theme was the beauty and blessing of self-surrender contrasted with the hideous repulsiveness of selfishness. His text was Matt. 20: 28: "The Son of man came not to be ministered unto, but to minister," etc. He graphically depicted the terrible ruin wrought by selfishness, and then portrayed the unselfish surrender of Jesus to His life-work and His death for us. Rarely do we hear such word-painting. It buttressed the faith and purpose of disciples, and let the unreconciled see how marvelously tender and strong is the Divine help they refuse.

Monday afternoon the sermon was by Rev. G. T. Lemmon, of Shaftesbury, Vt., who founded his remarks on Ezekiel's vision of the waters. He believed they declared the gradual nature of the revelation of God to men. To Moses it was like water reaching to the ankles; to David, like water reaching to the knees; to Elijah, reaching to the loins; and the river became impassable at the cross of Jesus Christ. He urged the people not to stay at its shore, but to plunge into its depths.

In the evening, the sermon was by Rev. G. E. Brightman, of Whitman, from Eph. 3: 8. His theme was, "The Unsearchable Riches of Christ." By various illustrations he showed the wealth of

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Jesus Christ in nature and grace as well as in Himself.

The woman's meeting on Monday afternoon was led by Mrs. W. T. Worth.

The annual meeting of the Camp-meeting Association was held Tuesday at 1 P. M. Routine business was attended to, and a committee was raised to correspond with President McKinley with relation to his visit to us next summer. The officers elected were: President, Rev. M. J. Talbot, D. D.; vice-president, Rev. L. B. Bates, D. D.; clerk, E. H. Howard; treasurer, E. G. Eldridge; directors for three years, Rev. W. V. Morrison, D. D., Rev. W. T. Worth, J. D. Flint, A. J. Nickerson, J. Burt, A. J. Manchester; directors to fill vacancies, W. H. Washburn, J. W. Cushing, I. N. Smith.

The afternoon sermon Tuesday was by Rev. Dr. C. M. Melden, president of Clark University, Atlanta, Ga., from Eph. 1: 22. In forcible and clear phrases he declared the kingship of Jesus Christ in the realms of nature, politics and religion, and closed by exhorting the people to act as if they really believed it. Dr. Melden preached again in the evening, giving a stirring sermon on the Christian assurance concerning a future life. Neither atheism nor pantheism nor agnosticism answers our agonizing questionings, but the Word of God, the assertions of Jesus, declare that man "is," after death; and the character of that existence depends on the character of each soul forever.

The early meeting Wednesday morning was a memorial service for Messrs. Cyrus Washburn and Z. L. Bicknell, deceased directors. Papers were read by Dr. L. B. Bates and Rev. A. W. Kingsley concerning these men.

Wednesday afternoon Rev. W. McK. Darwood, of New York, discoursed from Rev. 7: 13-17 on "The Procuring Cause of Human Salvation." There is no other way but through the blood. Our faith does not save, nor our works, but the blood. Just as those who sprinkled the doorposts in Egypt with the blood were safe, so are those who confide in the blood of Jesus Christ.

The evening sermon was by Rev. Edgar F. Clark, of Plymouth. He discussed "The Changeful and the Changeless." He found both in matter, in vegetable and animal life, in church and in God. His text was Hebrews 12: 28. He defined the term "grace" in the text as joy or gladness. The sermon was in the preacher's usual unique vein.

Rev. Dr. C. H. Mead, of New York city, a prominent and very successful temperance advocate, delivered the afternoon discourse from Luke 8: 45: "Who touched me?" With the utmost simplicity, and with apt illustrations most finely used, he showed that those who touched Jesus by faith found that which they needed, and were after that made the conveyers of blessing to others. He spoke in the evening, having for his theme, "The Mills that Grind." It will be impossible to convey to readers a clear idea of the power of this address. The arraignment of the traffic in strong drink was thrilling; his own opposition to it, founded in the experience he has had of its ravages, seemed to enlist his very soul, and made the audience feel the terrible ruin it was working. They responded with "amens" and clapping of hands. He would be a distinct addition to the strength of the cause of temperance in any community to which he might be called. If any one would like his address, it is 9 West Fourteenth St., New York city.

The sermon Friday afternoon was by Rev. C. W. Blackett, of Peabody. God has made a revelation to man of his duty. It is found in the text Micah 6: 8. Both character and conduct are to be fashioned by it. Man must do justly. There is no hope for him unless he does. The commandments have not been annulled. And a man must be more than just: he must be merciful. This likens him to God. He has other relations. He must walk with God to reach his highest attainment, but he must do it humbly. Surrender, which is highest faith, is the way to this life. If a man consecrate he must practice, or his consecration is a barren form.

The evening sermon was by Rev. G. H. Spencer, of Newton Centre, from John 13: 34, 35. We are to love each other with just the kind of love which Jesus shows to us. We are not to find it easy to love men in the meditations of our studies, and hard, in daily affairs, to love people who are angular and narrow. Jesus loved Thomas in his tendency to doubt, and Peter in his liability to unguarded impulsiveness. We must do the same. If we do this, and pour out our love without stint, we shall convince those who are outside that we have the Christ spirit and so show them that we are the Lord's disciples.

At 3 o'clock on Saturday a musical service was held, at which Mr. Chadwick, the leader, was assisted by Miss Bertha Newell, of Springfield, Mrs. Lombard, Mrs. E. G. Eldridge, of Cottage City, soprano, and Mr. L. B. Walker, tenor. G. W. Needham was organist, and Rev. W. A. Gardner, cornetist. Appropriate hymns were also sung. The Saturday evening sermon was by Rev. C. E. Holmes, of Newton, from Galatians 6: 2, the theme being, "The Law of Christ." He showed the apparent lack of harmony between love and law, and the possibility of perfect union by making love the supreme law of Christian living. Sin is selfishness and lawlessness, and Christ, touched by the cares and weariness of the multitude, urged them to come to Him and rest. So Paul, following the Master's thought, sought to win the early church to help one another in the matter of burden-bearing. Not always by bearing the burden apart from the other, but by helping him to bear his own, and sometimes in carrying the load for another, we learn to bear our own more patiently.

Sunday morning Rev. Dr. Talbot led the love-feast, which was well attended. About fifty-five testified of their faith in Christ, and a large number were prevented by the shortness of the hour. Dr. J. D. Pickles, of Tremont St., Boston, preached, in the forenoon, from Hebrews 13: 8, a most impressive sermon on the unchanging nature of Christ, showing that while there are continual changes in nature, men and nations, He alone remains the same, unchanged in character, the peerless, pure and matchless One in all history; unchanged in love, the incarnation of God revealing His love from the beginning; unchanged in power, having dominion over nature and men, disease and sin. His final appeal to all to test the changeless power of Christ to save to the uttermost was most forceful, and at its close a large number of ministers, church officials, Sunday-school workers, and heads of families responded to his invitation to bow at the altar in prayer for the outpouring of the Spirit for more efficient service in the days to come. Dr. Upham led in prayer and the service was inspiring to all present. In the evening Dr. S. F. Upham, of Drew Theological Seminary, who cannot preach here too often, occupied the pulpit, and discoursed on "The Walk to Emmaus" from Luke 24: 32. As Christ walked with weary and perplexed inconspicuous disciples over a rough road in Palestine, so He ministers to troubled, burdened hearts today. The testimony even of skeptics is that He is more truly living now than then. *What* one believes is of small importance compared with *whom* one believes, and the Master will enter every heart into which He is invited. The sermon was most clear and convincing, and the preacher closed with an earnest appeal that all should see Christ and believe in Him for abundant salvation. The congregations were unusually large both morning and evening, and effective solos rendered by Mr. Louis Walker, of Taunton, added much to the interest of the services.

The camp-meeting closed with the sacrament of the Lord's Supper, which was administered to a large number on Monday morning.

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CHURCH REGISTER

HERALD CALENDAR

Groveton Camp-meeting,	Aug. 28-Sept. 1
Wilmot Camp-meeting,	Aug. 28-Sept. 3

POST-OFFICE ADDRESS

Rev. David H. Ela, D. D., Hudson, Mass.

MARRIAGES

TRIPP — HOLMES — In Dedham, Mass., Aug. 23, by Rev. E. W. Virgin, Geo. A. Tripp and Mary E. Holmes, all of Dedham.

REED — EVANS — In Gorham, N. H., Aug. 22, by Rev. W. Canham, William Reed and Muriel Evans, both of Gorham.

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Sterling Camp-Meeting

Old Sterling camp-ground of sixty-five acres, with its two hundred summer cottages and society chapels, has enjoyed a season of unusual refreshing. The sacred spot has renewed its youth, and old-timers report that for many years they have not witnessed such manifestations of the Divine favor. Annually since 1852 Sterling has been the Jerusalem for Methodist pilgrims from portions of three districts, and many memorable meetings have been held. From time to time improvements more or less extensive have been made, and during the present administration of Mr. A. B. F. Kinney, president of the board of trustees, assisted by Superintendent C. B. Camp, everything has been done for the comfort and convenience of all. Commodious society houses occupy ground once crowded with tents, one alone remaining as a reminder of other days and of former scenes of spiritual power, and occupied by Rev. Alonzo Sanderson's band of live Methodists from Worcester. The genial personality of the popular caterer, Mr. Hall, who died during the past year, was missed this present year, his place being supplied by the Heminway Catering Co. of Leominster. The grocery store has been in charge of Mitchell & Sawyer of Sterling Centre. During the past year improvements have been made in the tabernacle and the sleeping apartments of the ministers, and among the new houses may be mentioned the spacious and convenient house of Mr. C. A. Richardson, by far the finest on the grounds.

After two days, Aug. 18 and 19, devoted to the Epworth League Assembly, which was well attended and an occasion of great profit, the camp-meeting began on Monday, Aug. 21, at 10 A. M., under the wise and efficient leadership of Dr. G. F. Eaton, presiding elder of Cambridge District, and closed Friday evening, Aug. 25. The following program was observed at the public services, every one being held at the auditorium: Rev. Arthur Dechman, of Hudson, Num. 10: 29, "The Faith and Hope of the Christian Church;" Rev. I. A. Mesler, Millbury, Rev. 3: 18, "Divine Requirements;" Rev. E. P. Herrick, Leominster, Mark 5: 4, "The Divine Power;" Rev. F. J. McConnell, Ipswich, "The Silence of Jesus;" Dr. J. H. Mansfield, presiding elder of Boston District, 1 Tim. 1: 5, "The Purpose of God's Commandments;" Rev. F. H. Ellis, Oakdale, 1 John 3: 2, "The Christian's Destiny;" Dr. G. S. Chadbourne, Medford, Psa. 8: 3, 4, "The Worth and Importance of Man;" Dr. G. W. King, Trinity, Worcester, Rom. 5: 11, "The Atonement;" Rev. R. E. Smith, Spencer, Rom. 1: 16, "The Gospel of Christ;" Rev. J. M. Leonard, Melrose, Mark 16: 7, "The Backslider;" Bishop W. F. Mallalieu, 2 Cor. 8: 9, "Our Lord Jesus Christ;" Rev. F. T. Pomeroy, Marlboro, John 11: 28, "The Master's Call;" Dr. E. M. Taylor, Harvard St., Cambridge, 1 Cor. 10: 13, "Victory over Temptation;" Rev. W. H. Meredith, Central Church, Lowell, Isa. 62: 1, "Christian Enthusiasm;" Rev. James Sutherland, Orange, 1 Kings 18: 36, "The Baptism of Fire."

On Wednesday at 1 o'clock a largely attended and profitable meeting of the Woman's Home Missionary Society was held at the auditorium, Mrs. Clark, superintendent of the Immigrants' Home of East Boston, being the speaker. On Thursday at 1 o'clock, the Woman's Foreign Missionary Society held its anniversary, with an address by Mrs. Mary C. Nind. The after meetings and the services held in the society chapels and League hall were seasons of unusual power, resulting in the saving of sinners, the reclaiming of backsliders, and the sanctification and edification of believers. The meetings at 8 A. M. on Tuesday, Wednesday, and Thursday, in charge of Dr. James Mudge, were very much appreciated by the goodly number in attendance, being a consideration of the following topics: "Conformity to the Will of God;" "Highest Ranges of Perfection Attainable in this Life;" and "The Holy Spirit." The love-feast service held at 8 o'clock Friday morning will not soon be forgotten, being in charge of Presiding Elder Eaton, assisted by Rev. Alonzo Sanderson. The 6 A. M. meeting for early risers, in League Hall, and the League meetings at the same place at 1 o'clock and on two occasions after the evening services, in charge of the Sterling League, and the children's services at 1 o'clock in Trinity, Worcester, chapel, in charge of Mrs. A. M. Osgood, Junior superintendent for Cambridge District, assisted by Mrs. G. M. Smiley, were well attended.

Taking into consideration the weather conditions, the recent session of old Sterling Camp-meeting was decidedly the best for many years. The cleanly and attractive appearance of the grounds, the delightful and inviting character of the well-known sacred grove, and the perfect order observed by day and night, added not a little to the end accomplished. The wise supervision of the meeting, of the board of control, of the boarding-house and store, were appreciated, but most of all the exceptional quality of the pulpit ministrations. The cordial co-operation of the large congregations, and the inspiring singing in charge of Rev. L. A. Nies, of South Framingham, assisted by a large chorus choir, made the meeting a memorable one. Our highly esteemed presiding elder, Dr. G. F. Eaton, is largely responsible for the success of the present year, it being the sixth year of his administration. With so large and enthusiastic a body of Epworth Leaguers brought to the place by their Assembly on the previous week, and with an increasing patronage of the cottages during the summer, Sterling camp-ground rejoices in one of her old-time victories. Pastors and people from many charges of the adjacent districts bespeak a fall and winter campaign of signal triumph in aggressive work. The Comforter has come to Sterling and abides with His people, to whom most of all must be awarded unceasing praises.

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THE CONFERENCES

NEW HAMPSHIRE CONFERENCE

Manchester District

South Acworth seems to be doing something in the way of life, eleven having recently been baptized and received into church fellowship by Pastor Smith. Good attendance is reported at the Sunday services at East Lempster, also a good Sunday-school.

Sunapee is going on successfully on all lines. The Consolidated Hame Company is enlarging its business, and is putting in a plant substituting gasolene for coal in its forges. Bartlett & Bowell, the proprietors of this business, are both active workers as well as official members of our church here.

Newport seems to be enjoying the presence and ministry of Pastor Ramsden, who is doing his usual efficient and faithful service among the people by pastoral visitation as well as pulpit ministration. Old habits are not easily broken up, and that appears in the financial lethargic tendency here, and with perhaps a little disposition to allow the treasury to be overdrawn for current bills, to the treasurer's discomfort. A little more hustle on the part of the finance committees in most of our churches would be a wholesome development and eminently desirable.

Claremont appreciates the ministry of Pastor Cairns, and the midsummer sees some souls born of the Spirit, three having started in the new life last Sunday. Mr. Cairns substituted for the quarterly meeting at North Charlestown and West Unity, Saturday evening, the 19th, and Sunday, leaving Claremont to be served by the elder. In this field lives N. B. Cross, a veteran disciple now in the one hundredth year of his age, and who has recently recovered from an acute attack of illness. He has his home with his daughter, Mrs. S. Babcock, who is an invalid.

G. W. N.

N. E. SOUTHERN CONFERENCE

Norwich District

West Thompson. — Under the efficient management of the pastor, Rev. E. J. Sampson, this old mother church of Methodism in this vicinity is preparing for a grand reunion of her children, and her children's children, on Wednesday, Sept. 6. She is the mother of the Methodist churches in Putnam, North Grosvenor Dale,

[Continued on Page 1124]

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OUR BOOK TABLE

The Break-Up of China. By Lord Charles Beresford, M. P. Harper & Brothers: New York.

At the instance of the president of the Associated Chambers of Commerce of Great Britain, Lord Charles Beresford undertook, in September, 1898, the task of investigating the present financial and commercial condition of the Chinese Empire. Ever since the war between China and Japan, which revealed in a manner almost startling the military weakness, political disorganization and imminent bankruptcy of China, apprehensions have been entertained of the dissolution in the comparatively near future of that vast and populous empire. These fears have naturally had considerable influence in determining the policy of the leading nations of Europe toward China and toward each other in view of their respective relations to that empire. "Wheresoever the carcase is, there will the eagles be gathered together." Russia, England, Germany, France, Japan and Italy all hope to profit by the complications and embarrassment of an ancient people whose military and naval systems, political organization, commercial, educational, social and religious institutions are at length discovered by themselves to be a group of startling anachronisms destined ultimately to break down under the pressure of present-day civilization. But not alone in courts and cabinets, legislative halls and diplomatic circles, has the moribund condition of China excited attention. Great commercial houses doing a large and lucrative business with the ports of the far East in this country and in Europe have watched with the keenest interest the progress of events there. At last, resolving to know the true inwardness of the whole commercial and financial situation, the author of this book was sent as an envoy of trade to visit the chief ports of China to collect information and report.

To the general reader the book Lord Beresford has written is not without interest, inasmuch as it furnishes glimpses of the political, commercial and social life of the Chinese not elsewhere obtainable; but it is professedly addressed to the great trading public and to that large and growing section of the people who are concerned with commerce as an important item of national well-being. The facts of chief importance developed by Beresford's investigations are: the inherent weakness of the Chinese government arising from the inadequacy of its police, military and fiscal systems; the consequent insecurity of commerce as carried on by foreigners in all the large and populous towns on the coast and in the Yangtse Valley; the determination of nations having trading relations with China to secure their commercial interests by claiming concessions from the government and establishing "spheres of influence," thus preparing the way for the ultimate dismemberment and disintegration of the empire; and, finally, the domination of Russia in Northern China where the Czar has acquired complete ascendency by a policy of mingled cajolery and intimidation. Lord Beresford thinks that China can only be saved by the reorganization of her army under the command and control of European and American officers, and so openly and unreservedly did he urge this policy on the viceroys of the various provinces and on the great national council, the Tsung-li-Yamen of Peking, that there is some prospect of its being adopted if the fate of the great Eastern nation is not already fixed beyond recall. The book is indispensable to those who would know the conditions which beset the greatest problem of modern political history.

The Land of Israel. A Text-book on the Physical and Historical Geography of the Holy Land, Embodying the Results of Recent Research. By Robert Laird Stewart, D. D., Professor of Pastoral Theology and Biblical Archæology in the Theological Seminary of Lincoln University, Pa. With Seventeen Maps and Numerous Illustrations. Fleming H. Revell Co.: New York and Chicago. Price, $1 50.

So great have been the discoveries of modern times in archæological study, that a new work, brought up to date, is absolutely indispensable to the Bible scholar who makes any pretense to accuracy. Dr. Robinson, sixty years ago, began discovery in Jerusalem and Palestine on a positively scientific basis. Every year since has added to the fund of accurate knowledge, and in these new facts much that had been believed as reliable has been eliminated. The sum total of change and addition and elimination is to illuminate and magnify the Word of God. Rev. R. F. Sample, D. D., moderator of the General Assembly of the Presbyterian Church at Minneapolis in 1899, a conservative but intelligent Bible scholar, thus justly characterizes this volume: "An up-to-date book, admirably written, disclosing a personal warmth, enthusiasm and realism begotten by travel and close observation in the Holy Land. The maps are a special feature, showing all places of historic interest, indicating also the routes of railways in Palestine, and the old roads worn into the rocks by the tread of generations. The several subjects suggested are presented in an attractive style, with a fullness, clearness and force which make it a delight to linger among its instructive pages." Ministers, Sunday-school teachers, and all Bible students have in this volume a greatly-needed help.

The Bible in Lesson and Story. For Use in Sunday-schools, Junior Young People's Societies, and in the Home. By Ruth Mowry Brown. United Society of Christian Endeavor: Boston and Chicago.

This is a fresh, realistic and very interesting book, and, best of all, the author is true to Biblical history. It will win its way either in the hands of the Sunday-school teacher, who may be enabled by careful reading of these stories to teach the lesson with fresh interest, or if given to children and youth to read for themselves.

Sixty-One Years of Itinerant Christian Life in Church and State. By Thomas Hall Pearne, D. D. Printed for the Author. Curts & Jennings: Cincinnati.

We are not surprised that a new edition of this very interesting and informational autobiography is called for. Dr. Pearne has had a long, active and useful life. His early years in the ministry reach back to the time that Methodism laid the foundations of its usefulness and dominating influence in the middle and farther West. In all this foundation work Dr. Pearne had a hand. He was built into it, and still remains a constituent part of it. He knew the great men of our Methodism, and labored with them in their epochal enterprise. Of the beginnings, the trials, the defeats, the sacrifices, and the victories, he has personal knowledge. He has told the story in a thrillingly interesting way. There are three very striking portraits of himself — one when he was thirty years old, another showing the "Oregon presiding elder on his mule," and one at the age of seventy-nine years.

Uncle Sam's Soldiers. A Story of the War with Spain. By Oscar Phelps Austin, Author of "Uncle Sam's Secrets," "Colonies, Protectorates, and Dependencies of the World," etc. D. Appleton & Company: New York. Price, 75 cents.

The author says: "The cordial reception accorded to 'Uncle Sam's Secrets' by the boys and girls of the country and those interested in their instruction, has encouraged me to the production of another story — 'Uncle Sam's Soldiers.' The purpose of this story is, like that of its predecessor, instruction, though in this particular case the intention is to instruct in a single feature of national affairs — modern military methods." The volume is finely illustrated.

The Heavenly Bridegroom. A Poem. By Robert Thomson, Author of "A Dream of Paradise." Elliot Stock: 62 Paternoster Row, E. C., London. Price, 3 shillings.

The author, who is no ordinary versifier, as his previous long poem, "A Dream of Paradise," indicates, attempts in this new poem, after the manner of the Song of Solomon, to describe, under the figure of a bridegroom and his bride, the relationship and fellowship subsisting between Christ and His church. Many passages show finest conception and poetical inspiration. There are also miscellaneous poems on "Keats," "Alexander Smith," "Whittier," "Spring," "Patience," "Upward Flights," and "The Flight of Time."

Junior Recitations. A Collection of Exercises, Dialogues, and Single Pieces, Suitable for Junior Meetings and Public Entertainments. By Amos R. Wells. Number 1. United Society of Christian Endeavor: Chicago.

These selections are made with discriminating care and intelligence, and those who have to provide for Sunday-school concerts or for entertainments connected with the Junior Christian Endeavor Societies and Junior Epworth Leagues will find this little

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The following missionary leaflets have been received: LASSIE NELL. A daintily-bound booklet. Bishop McCabe says of it, "One of the best of missionary stories." 5 cents. — ALTHINAY PEPPER'S MISSION. A true story of a cripple child and her wonderful service for missions. 5 cents. — MELINDA'S NEEDLES. A stingy woman's gift to missions and her marvelous experience later. 2 cents. — MISS LECTY'S VIEWS. — A dialogue for four young ladies, in which Miss Lecty in her shrewd, humorous way tells much that is interesting and helpful to missionary workers. 10 cents. For all this literature send to Jennie M. Bingham, Mexico, N. Y.

Magazines

— "The Connexion of England with Newfoundland" is, perhaps, the most important contribution in the *Nineteenth Century* for August. Dr. St. George Mivart's paper in answer to his inquiry, "What Church has 'Continuity?'" will, however, attract general attention. "Why are Our Brains Deteriorating?" is a presumption which few will accept, but Col. H. Eisdale answers the inquiry with much force. "The Casus Belli in South Africa," by Edmund Robertson, M. P., deals with a very live and critical question. (Leonard Scott Publication Co.: New York.)

— "Fortune's Vassals" is the title of the complete novel in the August *Lippincott's*, the name of the author, Sarah Barnwell Elliott, being a guarantee of its interest and value. There is also a story by I. Zangwill — a "story of the Old and New World" — entitled "Noah's Ark." Ellen Olney Kirk discusses "Woman: A Phase of Modernity," and George F. Barker, LL. D., shows "Wireless Telegraphy through Scientific Eyes." "The Devil's Bridge" is the caption Charles M. Skinner gives to a Philippine legend. There are also contributions from Maurice Thompson, Dr. C. W. Doyle, and Anne Hollingsworth Wharton, and poems by Hattie Whitney and Madge Morris. (J. B. Lippincott Co.: Philadelphia, Pa.)

— The *Bookman* for August presents, as a frontispiece, a drawing of Whistler by Mr. Ernest Haskell, "a young artist of pronounced originality and brilliance." Hamilton W. Mabie talks delightfully about "The Essay and Some Essayists." "Mrs. Oliphant's Own Story" is a review by Edward Fuller of "The Autobiography and Letters" just published. "Thomas Hardy's Country," illustrated with scenes from the Wessex novels, is concluded this month. "Chronicle and Comment" keeps one in close touch with the literary world. (Dodd, Mead & Co.: Fifth Ave. and 21st St., New York.)

— The *Book Buyer* also has a frontispiece by Ernest Haskell — a portrait in monotype. Included in the contributions this month are: "The Malaria of Old Records," "How to Govern an Empire," "A Suggestive Bibliography," "Ernest Haskell and his Drawings," with elaborate illustrated book reviews by John Kendrick Bangs, J. B. Carrington, Jesse Lynch Williams, W. T. Hornaday, and others. (Charles Scribner's Sons: New York.)

— A photograph of the statue of Honoré de Balzac by M. Falguière appears as the frontispiece of the August *Critic*. One of course reads the "Lounger's" crisp paragraphs first of all. A part of the contents consists of "Charlotte Brontë and Two of her Friends," by Marion Harland; "A Repentance," a drama by John Oliver Hobbes (Mrs. Craigie); "An Appreciation" of Augustin Daly by A. I. du P. Coleman; "Seumas MacManus," a sketch by Regina Armstrong; and "A Song of the Nebraska Cattle-Country," by Charles Ferguson. (The Critic Co.: New York.)

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THE SCHELL-EXCELL CONTRACT

THE following is an exact copy of the text of the contract entered into between General Secretary Schell and E O. Excell in the matter of royalty, referred to elsewhere:—

Chicago, March 5th, 1897.

For value received I, E. O. Excell, promise to pay to Edwin A. Schell one-fourth of the royalty I shall receive from the Western Methodist Book Concern on "Songs for Young People" (copyrighted 1897 by the Western Methodist Concern) after deducting fifteen hundred dollars ($1,500.00) money expended on permissions, etc. It is further agreed that if I, E. O. Excell, shall desire to continue these same relations with Edwin A. Schell on future books to be edited by me for the Western Methodist Book Concern, I, E. O. Excell, shall have the option of so doing, and the said Edwin A. Schell hereby agrees to turn over all future song books that he may be able to secure to said E. O. Excell from the Western Methodist Book Concern, provided said E. O. Excell shall so desire and request; and for all future books so secured, I, E. O. Excell, agree to pay to said Edwin A. Schell one-fourth of all the royalty received from books so secured.

E. O. EXCELL. *EDWIN A. SCHELL.*

It will be noted that it was on "Songs for Young People, edited for the Western Methodist Book Concern," that the royalty was paid; and that it was on "all future song books that he may be able to secure to said E. O. Excell from the Western Methodist Book Concern," that the royalty was to be continued. This contract shows beyond the possibility of a doubt that the General Secretary intended to sell, knew he was selling, and did sell, his *official* influence. Under these conditions, therefore, it is not surprising that Schell's copy of the contract should have been placed in a safety deposit vault, and that Excell's was sealed up in an envelope endorsed, "Not to be opened until after my death," and put into his vault.

The Conferences

[Continued from page 1121]

East Thompson, Danielson, Attawaugan, Eastford, East Woodstock, and (possibly) Webster. The services will open at 10 o'clock A. M. with an old-fashioned love-feast, to be followed by an historic address from the pastor and brief addresses from visiting ministers. In the afternoon Rev. L. B. Bates, D. D., who was pastor at West Thompson forty years ago, will preach. The bare announcement of this treat is sufficient without any comment. The day's festivities will culminate with the evening service, which will be held in the Putnam Church, when Dr. Bates will preach again. A collation will be served at noon, and a most cordial invitation is extended to the present and former pastors of these churches, and also to present and former members, to attend, and make the occasion in the truest sense a reunion.

Camp-meeting.—The beautiful grove at Willimantic never looked more beautiful than now. The number of ministers who, with their families, make this their summer home, is increasing every year. The facilities of mail delivery by carrier, twice each day, and long-distance telephone keep the layman in touch with his business and the pastor with his charge. The efficient superintendent, Mr. Alba Perkins, is deservedly popular with the campers—a busy man, who knows how to hurry slowly, and to keep sweet and genial amid the many cares and calls of his responsible position. Presiding Elder Bates and Secretary Wadsworth planned wisely for the meeting which opened on Monday, Aug. 21. Rev. Charles A. Crane, D. D., Rev. C. B. Pitblado, D D., and Rev. F. N. Upham were the preachers who came from abroad. Rev. E. W. Caswell, of Norwich, had charge of the altar services. On Sunday, Aug. 13, Rev. S. O. Benton, D. D., of Fall River, preached in the tabernacle to the delight and profit of an appreciative audience.

Personals.—Miss Adella W. Bates, daughter of Presiding Elder Bates, was one of the five who received "high honors" at Wesleyan University at the recent commencement. She has been appointed assistant in the high school at Middletown.

Rev. S. J. Rook, of Wapping, is sorely bereaved in the death of his young wife, who passed away after several weeks of great suffering on Sunday, August 13, leaving two little ones, the youngest but two months old. Our brother has the deep and heartfelt sympathy of his brethren in the ministry and a large circle of friends. May the grace that is all-sufficient be his support and comfort! SCRIPTUM.

The next semi-annual meeting of the Bishops will be held in Philadelphia, beginning Nov. 1.

"But One Opinion"

REV. DR. JOHN D. PICKLES, pastor of Tremont St. Church, this city, writes from East Boothbay, Me.:—

"Having recently been called to service in widely-separated places, I have had opportunity for noticing the feeling of ministers and members with reference to the affair of Dr. Schell. I find but one opinion, viz., that Dr. Schell has forfeited the confidence of the church and can no longer be allowed to represent, or attempt to represent, the ideals and pledge of the Epworth League. Unless our authorities formally retrace their steps, it will be a most serious blow to the Epworth League movement. It is most fortunate that we have at least one free and fearless paper which can deal with such cases and has the courage of its convictions. Our League staggers under this disgrace. Let us have sound ethics, if not religion."

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Just as we are locking up the forms the following sad message reaches us from Rev. C. U. Dunning, of Franklin Falls, N. H., written under date of Aug. 27: "Our hearts are bleeding. Our dear Laura died last evening at 9.45 o'clock. She was a great sufferer in the afternoon, but rallied under treatment, talked with us all, and gave us all a beautiful smile of affection. Then she fell into what seemed a restful sleep, but it proved her last sleep. Easily, without struggle, the weary wheels stood still. With her 'tis blessedly well; but, with us, inexpressible affliction. Pray for us!"

New and Not New

Unless you have visited Lake Sunapee in New Hampshire, you cannot realize what a picturesque and lovely place it is.

The lake is more than eleven hundred feet above the sea level, insuring a climate cool and delightful, while for scenic surroundings there is no place in the land which has so diversified a landscape. This inland sea lies at the foot of several mountains and its waters are as clear and sparkling as a crystal. Its shores are heavily wooded, and at every turn one finds summer residences, camp and outing-places, and every one with an outlook pleasing in the extreme. New Yorkers long since discovered the beauties of Lake Sunapee as a vacation resort, and among those who have summer homes on the shores of Lake Sunapee is the Secretary of State, the Hon. John Hay, while the late Col. R. G. Ingersoll and Austin Corbin were Sunapee enthusiasts. The drives that lead from Burkehaven, Sunapee, Georges, Blodgetts, which are but a few of the resorts bordering on the lake, are every one of them delightful, and the trip over the lake on board one of the steamboats which ply from Lake Sunapee Station to the numerous landings, is replete in attractions of a most pleasing character. The lake is a popular stamping-ground for the angler, for there is a great variety and quantity of fish to be found there. Lake Sunapee, like the White Mountains and all of the popular summer resorts, is reached by the Boston & Maine R. R., and the Gen'l Pass'r Dept. of the Road at Boston has issued a descriptive handbook of Lake Sunapee which is well worth perusing, for it tells all about the lake in an easy and interesting way. Send for it; it takes only a two-cent stamp enclosed to above address to get it.

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